

CHILD STUDY

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HEADLINES

Because of a prevailing belief that modern education leaves out "manners," the Child Study Association invited representatives from a number of schools in New York City, a psychiatrist and a parent educator, to present their views on this subject in a symposium meeting at its Headquarters. This issue of CHILD STUDY records the presentation along with the Association's own interpretation.



The chairman of the discussion was Mrs. Clara Savage Littledale, editor of Parents' Magazine. Miss Anne Lloyd Basinger is head of the Middle Department of Brearley School. Mr. G. Derwood Baker is Acting Director of the High School Division of Lincoln School. Miss Berta Rantz is Director of the High School Department of Walden School. The psychiatric point of view was presented by Dr. Edward Liss, consulting psychiatrist at several progressive schools in and near New York City. This month's article in the *Science Contributes* Department was written by Dr. John L. Rice, Commissioner of Health, New York City.



In its next issue CHILD STUDY will discuss, from several points of view, the problem of the child's out-of-school program—how much scheduling, how much extra-curricular activity, the claims of the arts, hobbies and leisure: "Your Child's Time."

J. F.



MANNERS AND THE YOUNGER GENERATION

ANY discussion of children's manners is sure to bring strong emotional reactions from parents—proof enough of the fact that the subject has roots which reach far beyond a superficial desire to have our offspring shake hands nicely and to say “please” and “thank-you” in the proper places. It is true, of course, that our children's manners are, to a certain extent, a revelation of the home background, an indication of its culture, its values—a public advertisement of ourselves. As the inimitable Mrs. Ruggles put it for all parents for all time: “If folks would only say ‘Oh, children will be children,’ but they won’t. They’ll say ‘Land o’ goodness, who fetched them children up?’”

ADDED to the fact that we want our children to give a creditable indication of their home and parents we also want our children to be liked. And few characteristics can be counted on to win friends and oil the wheels of social intercourse as quickly as can pleasant manners. If we think of manners, not merely as smart and pretty affectations, but rather as a means by which we may meet agreeably, with ease and competence, varying situations and personalities as they come, then we realize their significance. In order to encourage acceptable behavior we surround the child from the first with quiet voices, with considerate ways, with the habit of thanking others for favors and kindnesses and of prefacing requests with please. And yet, while imitation is important it is not the whole answer. Chances to use good manners on social occasions and to find pleasure in them—helping to serve tea, greeting guests, joining in the conversation—these things are important too. Through the early years there need be only the gentlest, the *politest* emphasis on these matters, parents being careful to scale the expected performance to the social development of the child.

AS OUR children grow older their interest in social form, in knowing “what is done,” often becomes acute. The adolescent is anxious to fit pleasingly and comfortably into a society which still clings, and probably always will, to certain forms and shibboleths. Far from ignoring parental help, he seeks it, and we fail him if we are not ready with adequate information, but, more than that, with a point of view. It is important to realize that much that is worth while in life has its prescribed ritual, its special ceremonies. In our eagerness to discard some, to guard our children from what is old and meaningless, let us take care not to lose what is old and beautiful. Let us truly value and help our children to recognize the graciousness and dignity which spring from a deep desire to live harmoniously, to meet what may come with poise, to express emotion and conviction honestly, yet without offense, and to live happily at ease with one's fellowmen.

Caro Savage Lundal.

Are Our Children Goops?

By THE STAFF OF THE CHILD STUDY ASSOCIATION

"ARE OUR children 'Goops'? And if they are what shall we do about it?" asked Mrs. Franklin E. Parker, Jr., in opening our meeting on "Manners and the Younger Generation" out of which this issue grows. There are few modern parents who have not asked themselves this same question time and again. Ordinarily we know what we believe about bringing up children—or think we do anyhow. But on the subject of manners many of us can't even seem to come to an agreement with ourselves, much less with each other. We are not quite sure what kind of manners we want—how much freedom, how much formality. Or we're not sure what standard is fair in terms of the child's total development. Or we don't see how to attain the standards we do set without sacrificing other values which seem to conflict. Yet all of us feel the need for good manners, in Mrs. Parker's words, "to oil the moving parts of social machinery, to prevent squeaks and discords and facilitate a smooth trip through life." But how, as she asked, can we "develop a real technique for making social relations pleasant without sacrificing fundamental principles of personality growth?" That, after all, is the crux of the problem for the parent.

Perhaps a great deal of our confusion grows out of a failure to distinguish between the purely superficial aspect of manners, the current forms of behavior, and the basic attitudes of courtesy which those forms are designed to express. Forms change and are disregarded, but the fundamental principles of courtesy remain. These are deeply rooted in sound character and personality and must grow as an integral part of it. With this distinction clearly in mind, our educational procedures are easier to formulate.

What, after all, is the purpose of our manners? To make everyone with whom we come in contact as comfortable as possible—to build an easy bridge by which one person can "get across" to another, to express our sense of the worth and dignity of others. True courtesy involves a kindly, friendly attitude toward other people, sympathy, and consideration. No amount of empty good form can make a courteous

person, but forms have their useful purpose when the attitudes behind them are sound and when they are not so rigidly enforced that they destroy spontaneity and natural grace. Learning the forms is merely a short cut. The use of an accepted code for routine situations is, in the long run, easier and simpler than thinking out each recurrent situation anew. But we must not be such slaves to form that we cannot escape it when the occasion demands or recognize basic courtesy when we meet it in a new guise. We can help our children by evaluating forms in terms of the purpose behind them. Pausing to greet a newcomer or "seeing off" the departing guest helps to make that person feel wanted and appreciated. Thanking one's hostess reassures her as to the success of her efforts, and so on. Thus training in form may reinforce the building of attitudes and need not be merely empty or hypocritical gestures.

But training in form can easily become overzealous and destroy the very ease and graciousness which it is designed to serve. Especially is this true with the very young child. Loaded with rules and formulae, he tends to become awkward and uncomfortable rather than friendly and spontaneous in his social contacts. A little boy of five was called to meet his mother's guest. The guest, who has an informal, but essentially gracious manner with children and adults alike, smiled and acknowledged the introduction with the words, "Hello son—how are you?" "Oh!" said the youngster, self-righteously, "that's not what you say. You should say 'How do you do? I'm very glad to meet you' and shake hands with me!" Here formalism defeated its own object.

If the child is forced to conform outwardly to standards of behavior beyond his inner growth, he may suffer more serious damage to his personality. Some children respond all too easily to our pressures. One seven-year-old who had been conscientiously drilled in "good manners" and lady-like behavior from her earliest years gave a perfect performance in eating technique, hand-shakes and the like but made herself obnoxious to her less perfect friends by

criticizing their table manners when she came to lunch and generally calling adult attention to her superiority whenever possible. What could be further from fundamental courtesy or sound development? Too much pressure on the external aspects of behavior alone can warp the deeper nature of the child. How then does one train both for fundamentally courteous attitudes and conventional skill in expressing them?

ATTITUDES are, of course, all-important, and it is almost a misnomer to speak of training for them. They are the product of the individual's feeling about himself and of the atmosphere in which he lives, with perhaps some allowance for basic differences in constitutional make-up. The friendly, considerate, cooperative person is, in the main, the person who feels loved and secure, who has lived in an atmosphere of respect and consideration for others. We train for such attitudes by what we are as parents and as people, by the whole quality of our relationship to our children and everyone else with whom we come in contact, much more than by anything which we set out to teach directly.

But our rôle is not purely passive. What we can do and must do, in helping our children toward that fundamental courtesy is to act as interpreters and reminders. Children with the best of attitudes are apt to be careless and thoughtless. Often they seem quite unaware of how their conduct affects others or so intent on their own affairs that they forget. Some of them have a seemingly innate awareness of other people's feelings; others must be taught step by step to recognize the basic reasons for doing some things and avoiding others in dealing with people. They need help in understanding other people's feelings and reactions. They need help also in discovering workable techniques for dealing with them. All of them need reminding and even considerable pressure if they are to live up to the standards to which they themselves subscribe. Supplying such pressure is a parental responsibility. The danger to personality growth lies not in external pressure in itself, but in enforcing behavior which is inconsistent with the inner development of the child.

How soon then can we safely begin to train for the outwardly polite practices and how is it done? With the littliest children we depend almost entirely on example and very little if any on precept. They learn from our treatment of them and the other people around them. We can help too, by doing the polite things for them. "Thank you so much. I'm sure Johnny will enjoy the gift," or "Johnny and I have

had a lovely time at your party" may be said by the adult, but they help to make Johnny feel polite and to understand the forms of politeness. "Here comes Grandma, let's go to the door to meet her," or "Aunt Mary is leaving, let's take her to the elevator," draw the little child into the circle of graciousness and make him part of it. Sometimes Johnny will accept the suggestion and sometimes he won't, at first. There's nothing gained by forcing the issue. It only builds up resentment and makes true graciousness harder to acquire. But little by little he can learn to participate in the polite practices, and to take some responsibility for them himself.

If the child is shy or timid we may have to proceed more slowly, helping him first to feel at ease with people and leaving the forms till later. A child who would suffer agonies of embarrassment over saying "How do you do" to a stranger may respond happily to a suggestion that he show the guest his room or some treasured possession. If he learns thus to make social contact with a stranger and enjoy it, he will have gone further on the road to good manners than by observing the usual ritual. For most children exact formulae and rituals can wait and the early emphasis can well be on happy, spontaneous friendliness.

As the child grows older we explain the usual forms, with emphasis on the thought behind them, not just on the form. And we can expect a little more thoughtfulness and self-denial; but it's easy to expect too much in the name of politeness. Especially in the relations of children to each other a good deal of crudeness seems to be essential to the process of basic social adjustment. Insisting on surface politeness may interfere with the genuine give and take by which children socialize each other. It may be rude to quarrel and fight, but if one child gives in constantly to preserve peace it will not make for the sound development of either. Guests are entitled to special consideration, but it is easy to carry this rule to a point which completely destroys the fun in having guests. To some extent we must take our cue from the children in guiding their relations to each other—leaving considerable leeway for those forms of behavior which might be offensive to an adult but which they seem to accept. The thoughtlessness and unkindnesses which children themselves resent are our legitimate point of attack.

The child's behavior toward adults is in a different category. Most of us are willing to dispense with the extreme formality which marked adult-child relationships in the past, hoping in a more relaxed atmosphere to get closer to the child's thinking and feeling. But some of us seem to have carried this trend to an

extreme, allowing the child to feel that he is free to treat adults exactly as he treats his own friends. This is hardly a realistic attitude. Adults must, for the child's own good, retain the authority which is theirs by virtue of maturity and responsibility. No matter how kindly and understanding our discipline is, it rests, in the end, on authority—ideally on authority born of affection and respect rather than of fear. Recognizing that such respect is due us is essential to the child's whole adjustment; and his behavior toward us, while friendly and free, should reflect it. We can encourage free expression of opinion, open criticism and friendly joshing with adults. We can eliminate stultifying forms. But we can and must insist at the same time on essentially respectful behavior in the liberal, not the conventional meaning of this old-fashioned word, unless we want to confuse the child and hamper his final adjustment to all authority.

The young child accepts this as a matter of course, unless there is something seriously amiss in his whole development and in his relation to his parents. If he is defiant and rebellious the problem goes deeper than manners and must be handled on a very different level. If he is at peace with his world and developing happily, he grants respect to adults quite normally and needs help only in learning the forms through which it is properly expressed.

WITH the adolescent, the problem is somewhat more complex. Again and again he presents a picture of extreme concern over every detail of etiquette in

his relationships to his own friends and an unbelievable degree of rudeness to adults. He is quite properly getting ready to free himself from adult control and to take his place alongside the adult as an equal. He's far from sure of himself so he overplays his hand, sometimes by open defiance and ridicule, sometimes by sulky and pointed boredom with adults and their concerns. A certain amount of this sort of thing is to be expected, and most adults with any sense of humor can accept a good deal of it without offense. After all, they are the secure ones and need not feel threatened. But while we sympathize with the struggling youngster and understand the basis of much of his rudeness, we need not permit it to go entirely unchecked. It is possible to remind the adolescent that adults are people too and entitled to human treatment and that in granting him equality we do not thereby grant him the right to abuse it. Nagging or the authoritarian approach help little; needless to say, public correction is fatal.

With all our children, young and old alike, our pressures for good manners should in themselves be polite, if they are to be received politely.

How then shall we answer the question: are our modern children "Goops"? Some of them are, like some grown-ups, unfortunately self-centered, selfish people. But most of them, if we have been concerned primarily with their basic attitudes and relationships are on the way to something else. Perhaps many of them need more help than we are giving them in the gracious techniques of living. But let us continue to put first things first.

Manners in Modern Education

By BERTA RANTZ

IN DISCUSSING the question of manners in the younger generation are we thinking of a system of conduct imposed by the adult world or are we considering also the behavior, the relationship to a group, of children's conduct as expressing a state of individual adjustment? If we stop to consider the latter seriously, how far do we go, how direct can we be in the imposition of convenient social forms of behavior? How active, in fact, do we have to be in this respect?

Modern education has been the butt of much

criticism and much satirical humor because it has emphasized the necessity for freedom, for self-expression, for the development of the individual. It was easy to satirize a method which, looked at superficially, seemed merely to support idiosyncrasy or encourage personal vanity. But understood in its real significance there is nothing in this method of education which is contrary to the best balance in growth, nothing anti-social, nothing that produces oddity, peculiarity, or any manners that need disturb the comfortable course of social living.

It is possible to subscribe to a form of gentleness and decency even though in feeling one is suffering hate and opposition, but not for long; it is possible to act according to the required forms of social intercourse without one's feelings being involved at all, but not for long. The real relationship of the person to his group-situation must sooner or later involve the whole person and then the true manner of the person begins to function.

In experimental education we are concerned with the whole person. Adults are impatient about the development of children. The time sense like the size sense of children is so very different from that of adults. To a five-year-old an hour may be a devastatingly long time. How many hours of his life have been spent in awareness of such an item? To the eight-year-old a year is as good as a life-time, he having been aware of years as such for perhaps two or three. We adults, knowing the brevity of years, place a tremendous emphasis on the value of a moment, the social value of today, the importance of everything being right, of having everything click just so, with all the implications completely taken care of by one correct act.

The educational process is a slow one and requires both vision and patience; the educational process is constantly a double one—an inner growth and an outer growth. In the child there are varying periods in which one or the other of these is uppermost in importance. In adolescence the two come into sharp conflict, helping to produce the uncertainties in adolescent consciousness and the variability, the unpredictability, in adolescent behavior.

The adolescent admires and envies the adult way of life, adult security. He is apt to feel himself to be actually very mature intellectually. Intellectually he has tremendous ideals for himself—a beautiful picture of perfect behavior, successful behavior. Emotionally he is insecure, full of a sense of his inability to find a place for himself, easily frightened and frustrated; one moment a child, the next moment a man, and never for very long at a time anything in particular. He knows what he ought to do, he even sets out to do it, but somewhere, in some uncontrollable way, things go askew. He isn't what he thought he was, he isn't where he expected to be—he sulks or gets furious and behaves very badly. From a very rational, adult point of view the child needs correction, needs to have his specific failure pointed out to him. Perhaps—but more than that he needs to be reassured, needs to see that his weakness and his fear are not peculiar to him alone, that others have had the same difficulties,

that the adult whom he admires so much has been through the same thing. The adult must not be easy going, but he must not be shockable. I mean that nothing that the adolescent does must sweep him off his feet. The young person learning how to live among people must be sure that the adult knows what he is about, but this is a different thing from saying that the adult must know everything.

I should like to cite an extreme case in order to give an illustration, I use an extreme case because I think it points up the situation more clearly than a simpler one might. This occurred some years ago in The Walden School. Stories about The Walden School touch people off in a peculiar way with the result that these stories can become boomerangs, people remembering only the negative aspects of the stories. I don't like taking a chance on having an extremely negative situation taken as typical, nor do I like to think that the negative part of the story will be remembered and the positives forgotten. Naturally the story has value only as a whole story.

Some years ago a boy entered our first year high school. He was a very brilliant student, sensitive, keenly interested in intellectual things. He was scholastically advanced which means that he was young in years for the group in which he was placed. The parents of this child were intelligent, cultivated, very much concerned about him. They had never given this child enough personal attention. They were both lawyers and spent not only their days but a large proportion of their evenings in the office.

Throughout the first year in the school the child's social adjustment was very bad. He made no important friendships in his own group, found no stimulation in the work of his group. His companions were a few younger boys whom he occasionally led in destructive exploits. He was boisterous and rude; he was dishonest; he interfered in every way with the regular life of the high school—running noisily up and down stairs, hiding people's books, interrupting orderly discussions, leaving his own unfinished work about. Although there were fairly normal periods, the major portion of his life in school was marked by bad behavior. Obviously a certain amount of pressure had to be brought to bear upon such conduct, if for no other reason than to prevent harm to others. But pure correction on the basis of bad manners would certainly have had little value.

There were many talks with the boy. In conference his intelligence served him well. He liked talking with seeming detachment about the problems involved. Sometimes he became very emotional, say-

ing to the director, a woman, "I hate women teachers; I hate you." Sometimes he expressed wonder that he could dare to talk like that; that he could dare do the many bad things he did. One day he said, "I don't really hate you; but you know whom I really hate—I hate my mother." This may sound too pat, but that is actually what he said. And there was the key to his maladjustment.

Here was a boy whose busy parents had left him much on his own. He had been a precocious child, no doubt it had been easy enough to assume that he could manage for himself. Over and over again he had gone home from school, probably aching to talk to someone, and finding no mother ready to listen. Resentment had grown until he could say, "I hate my mother."

A complete readjustment was necessary. The parents understood and were cooperative. Both at home and at school the child had had too much responsibility. He must be placed with children of his own age, where his intelligence could really function on the solid basis of emotional security. He was placed in the next younger group. Further, for better conditions at home, the mother arranged to spend more time with him. Within a few months from the time the rearrangements were made, the boy showed remarkable improvement. There was no more lying, no more shouting, no more destruction of other people's property; there was a happy application to work and a very conscious happiness in the changed relationships to other people in the high school. Obviously here is a case in which bad manners were deeply rooted in the problem of ego-adjustment and needed to be approached from that point of view.

IN the manners of children toward other children we frequently find much cause for distress. Young people can be very cruel, particularly in the matter of social engagements. One makes a date, a better opportunity comes along, and the first engagement is broken. Bad manners, certainly. What can be done about it? The person who is secure in his social development does not need to be cruel. He can afford to keep a date that isn't so desirable. He may say, "Well, it isn't the last evening in my life. I'll have a good time some other time. I've made a mistake, but it will work out." The person who is insecure in relationships, uncertain of his own ego, is impelled to do cruel things because he is afraid. Correcting him by telling him he has broken a code of manners does not help much. The building up of security from within is essential.

The average human being is not a hermit. He learns with his group the manners of his group. But if he is enslaved by the forms and has no clear understanding within himself of relationship to these forms, if he is entirely without feeling, his knowledge will leave him high and dry. May I use a seemingly trivial illustration related to one of the details of table manners. In our country it is considered good form to sit at table keeping one hand on the lap, raising it to the table only when necessary for cutting food, buttering bread, or for any other action requiring both hands. In Europe generally both hands are above the level of the table and the opposite is very bad form. The English are amused at our constant shifting of the fork from the left hand when we are cutting to the right hand when we are eating. We, on the contrary, are a little upset when we see the Englishman with his knife in his left hand piling up a little mound of meat, potatoes, and peas on the end of his fork and then carrying the outlandish mixture to his mouth. Well, you and I, adults, are adaptable—we have two choices open to us; we may say, "After all my way is as good as theirs; it's easier for me, I'll eat as I've always eaten." And we do, with perfect ease—no self-consciousness, no interference with the intellectual and emotional pleasure of the dinner table. Or—just to avoid the discomfort of being conspicuous, we say: "I'll change; I may have no skill using my knife as a pusher, but I can at least eat with both hands on the table." All very well.

But I once knew an American girl who had never been in England. She had been very well brought up and was a stickler for convention. She met a young Englishman, liked him very much, was pleased when he asked to call, and then finally her family invited him to dinner. She had begun to have romantic ideas about him, of course. He was attractive, intelligent. The young man ate like an Englishman; the young lady was hurt—deeply shocked and offended. "He eats like a ———; it's horrible." Suppose he should invite her to a restaurant and disgrace her by eating like that! No, she'd have nothing more to do with him. Now that was a young lady who knew her manners—but she certainly didn't know her instincts. An education that took more care of the one than of the other certainly proved worse than no education at all. In the matter of manners, as with many other experiences in human growth, it is essential that teacher and parent have the ability to see relative values, to recognize varying phases of group adjustment and inner development.

Manners and the Normal Child

By ANNE LLOYD BASINGER

IN A discussion on manners I think it best that we speak as representatives of our various jobs, whether as teachers, parents, or psychiatrists. I speak as a teacher at a day school. One great difference between the average day school and the average boarding school for girls is that the day school does so little in teaching the finer shades of manners, and the boarding school so much. This is very often why parents send their daughters away to boarding school. In this matter such a school as the Brearley is the average day school. We make no effort here to teach the particulars of deportment. We don't even do very much about teaching table manners, beyond the fifth grade. We have a cafeteria for children over ten, and the children sit wherever they like, unchaperoned. All we do is try to develop general considerateness in the classrooms and the halls and elevators. Except in the classrooms the standards are set and enforced by student government, which has decreed that one may not run in the hall, for instance.

You probably want to know whether a teacher of a day school which takes so little responsibility for the children's manners approves of setting and enforcing a standard of manners. I think that I am speaking as an average teacher of an average school when I say that I do approve of setting some standard. The reason why most day schools do not train children in the details of deportment is that they know that the children live at home and realize that such details, especially in a city like New York, vary greatly from one family to the next. The schools do not like to encroach on the parents' rights; not even when the parents want them to. And I suppose that the reason why most boarding schools do concern themselves with such details is that they are more truly in *loco parentis* for two-thirds of the year; and because, too, they realize that many parents have sent their children away from home just to avoid such friction over manners as is caused by varying standards. But it seems safe to say that average teachers still agree with average parents that some standard of behavior should be required of young people. The only difficulty is to set that standard.

We all speak of teaching manners—of teaching children to be polite. But the forms of common politeness are easily taught. Complaints about the

manners of children are almost never concerned with etiquette; when a girl begins to go to formal parties she is as anxious as anybody to be told just how to acknowledge a formal invitation. In general such types of etiquette come to children in proportion to the degree of formality in their homes. Anyone who is in doubt can buy a book on the subject. Common politeness: thanking one's hostess, shaking hands, making an introduction, standing up for older people, standing back in a door, using a knife and fork—all these things could be taught and a written test could be passed by the child in a single lesson. What we all object to is not that children do not learn the forms of politeness, but that they do not use what they learn. We complain that they wilfully ignore the simple rules, or that they are just awkward, or that they forget and then resent being reminded.

These complaints begin to arrive in great numbers at our school when the children are about twelve, in the seventh grade. They come continually for about two years. Then they die away. This is the hectic time for the teaching of manners; the problem does not seem urgent enough before or after that period to cause discussion in parents' meetings.

Now, how can our accepted classroom methods be made to apply in teaching this subject? We are all familiar with the educational principle that children learn by doing. If a child is loud and rough and inconsiderate at the age of twelve, the odds are that she has been so for some time past, and has taught herself those methods of behavior. And yet we must not expect children of five, of eight, and of ten to behave like little diplomats, for there is the other general educational concept that children go through a whole evolution while growing up, and have a right to their early crudeness. Every once in a while someone comes in and says at school, "Children are such little barbarians." This is absolutely true. Our standards must be scaled very carefully to the age of the child. But there is some form of kindness appropriate to every age of childhood. We must not show amusement at the Lilliputian rages of a five- or six-year-old, for fear that they should learn by doing—learn to snatch and to disregard others. A child who from four or five has been led to share fairly with others will not have very bad manners later. It is not diffi-

cult to formulate simple fundamental rules of kindness which steer a middle course between expecting children to act like miniature adults and letting them do anything they wish.

Inconsistent requirements always upset a child. Anyone who sees many teachers at work learns that almost any classroom technique can work if it is consistent. The teacher who lets her children know just what she expects is a success; the teacher who is sometimes strict and sometimes lenient and who doesn't know her own mind has dissatisfied children who lack a sense of security. This is why the sudden tightening of restrictions on behavior at about the age of twelve, when rages are no longer Lilliputian and when a girl is at her most nervous, sensitive period, breeds trouble. It isn't enough to think that a girl at this age has reached the point in her evolution when she should perceive the desirability of good manners. If we change our requirements we should do so with due warning, letting her know at what point we expect her to change, instead of waiting for her to do again the thing she has always done and then correcting her more severely than she ever has been corrected before. Furthermore, if we change our requirements we must not expect the lesson to be learned all at once. We must be very patient about these changes; we must not nag; and we must have some humor.

MOST good educators today believe in a system of training which involves rewarding success with a sense of achievement rather than condemning failure. Yet children probably never hear the term manners used except when they have violated good manners. It seems a pity constantly to have the word manners associated with "bad manners." Though it may seem crude to tell a child how nicely she has behaved all afternoon, after a tea party that she has endured like a soldier, still I think we could be a little freer with our praise. Certainly we want to avoid correcting a child in public. Sometimes we can forestall this by telling the child in advance what to do or not to do, if that thing is not too obvious. And correction must meet two kinds of behavior: unintentional bad manners call for advice, not scolding; intentional bad manners, I should think, call for isolation for a little while, not for telling children what you think of them. The direct relation of cause and effect is appreciated by all children.

There is one element of the human consciousness that no educator understands: imagination. You can't measure it on an intelligence test, but children appear

to be born with a certain quota of it which it seems very difficult to raise. I think it would be worth our while to work on it in the hope that we may develop a child's capacity to imagine the other person's state of mind. With children in the third, fourth, and fifth grades, parents do not use the word manners very much, though they very often comment upon the gang spirit in children, upon teasing and unkindness. But we all know that manners is a word which covers two things: etiquette and considerateness. For too many of us considerateness means considerateness of adults: a girl must be polite to us; she is never polite to her contemporaries—she simply shows good will or bad will. Politeness is a cold thing; it is a kind of duty-doing. Good-will on the part of a child toward her friends is something we all want; it is a warm thing, and involves understanding of another's point of view. We don't always seem to want children to understand our point of view. Too often we say, "Be polite," by which we mean, behave conveniently. Nor do we always try to understand the child's point of view, to talk to the child without condescension, and to behave conveniently toward the child. Turn and turn about would help. It is always surprising how children of the same age vary in their attitudes toward adults. A companionable child is almost never rude. He is companionable because someone has made a companion of him and exchanged views with him and enlarged his interest in the other person's state of mind.

Every animal, man included, has some sense of personal dignity, and hates to have it ruffled. Animals all hate to be ridiculed; wild animals hate to be touched and rumped. Every child has his personal dignity, too; he always wants to save his self-respect. No one's personal dignity at any age can weather correction in front of people, and yet this is the crime that we habitually commit against the dignity of our children when their manners do not please us. Only the rarest kind of defiance should call for action in a public place.

A wild animal has a greater sense of dignity than a tame one, and a child is a wild animal in this respect. But his dignity takes forms unrecognizable to us. The personal dignity of children requires them not to seem sissy, not to be too mincing in manner, to make large motions, to behave like the average. It is a matter of tact with us to find out how the average child behaves, and to let the individual child behave in the same way. When a requirement of ours is continuously protested by a child, it is worth while

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The Responsibility of the School for Developing Manners in the Younger Generation

By G. DERWOOD BAKER

WE CANNOT proceed very far with the discussion of manners until we have a fairly clear understanding of what we mean by manners. I have looked in the dictionary and other reference sources for definitions and have discussed the matter with parents and teachers and feel that we can accept one of the following general statements: manners are customary ways of acting, standardized conventions of behavior for set occasions; manners are habitual ways of behaving in social situations. They serve to reduce the friction in group living, to expedite social action, to give the individual a sense of security in social situations, and to give social status or class distinction to an individual's behavior.

We might make a scale of conventions ranging from specific acts which are automatic to those which are controlled by our fundamental and general attitudes. Such a list would include saluting of a superior officer in the army, tipping one's hat to a lady acquaintance, observing conventional etiquette at the table, being prompt, giving respectful attention to a speaker, leaving one's desk in tidy condition, and being considerate of the rights of others. The real question is to what lengths are we willing to go in order to secure standards of behavior of which we approve? Is it the responsibility of the school to standardize behavior patterns for all school situations and work out the techniques for stamping in these patterns? One might also raise the question as to whether it is possible and desirable. Military schools of our own day, and more formal schools of a previous decade made this attempt and made reasonable progress in achieving their goal. A school so controlled and so disciplined makes a fine external showing just as does a military squadron on parade. But what are the results when viewed in educational terms?

Do pupils who have under compulsion acquired conventional manners for meeting specific situations find it easy to meet new situations in other phases of their life? Without laboring an answer to this question I think all of us have had enough experience as parents and teachers to enable us to formulate the following generalizations: (1) Most of the conduct situations met in school are not duplicated in life outside the school. (2) The transfer of specific

patterns of behavior from one situation to another dissimilar situation is practically negligible. (3) Fundamental social attitudes which carry over from one situation to another are the important goals for education. If these generalizations are acceptable, then that which we are seeking is not fixed formal manners but a developing capacity to meet any situation in life with appropriate ease and a well developed concern for the rights of others. Life outside the school, life in college, life in the world at large presents infinitely varied demands, demands that shift as society changes and as the individual advances in maturity. A fixed pattern of behavior will give security for specific situations, but it is likely to leave the individual unprepared to meet new situations as they arise.

There is security in good manners but often it is a false security. Let me illustrate this point. An American boy who had had a very formal schooling in Europe came into my office. He clicked his heels, bowed and addressed me as "sir." His speech was refined and his manners very correct. Through several years of European training he had developed conventional ways of meeting each school situation, but not long after entering our school he found himself involved in serious confusion. In other words, the manners he had acquired as techniques for meeting life in his school in Europe made him unconventional in a progressive school such as the Lincoln School. His training in formal discipline gave him no technique for joining in informal discussions, entering into the rough and tumble of our play periods, or governing his conduct in the free movement of pupils about the building. In no time this lad was in a turmoil within himself and at odds with his classmates.

Contrast the training which this lad had had with the training of the Odenwaldschule in Germany where I visited several years ago. Here all regulations for the control of the school are determined by the pupils themselves, but these regulations are not rules in any absolute, legal, or military sense. They are codes drawn up by the students for their own convenience as they see the need themselves. Individuals who break these codes are not subject to discipline because the educational process has been

carried to such an extent that the decision of the group carries a universal sanction. It is assumed that deviations from the pattern are based upon some good reason. I asked the director of this school if he ever had any anti-social, "problem cases" to deal with. His answer was "Yes, we do; there are always pupils who come from schools where they have learned to obey. Here there is no one to give them orders and in a short time they become unhappy and naughty. Then we know how to deal with them."

What standards of conduct shall we expect or demand of adolescent youth? Who shall formulate these standards? Who shall promulgate and enforce them? There can be no doubt but that youth craves and needs assistance in achieving an adjustment to conventions which are more or less universal. Early adolescent boys want to know how to ask a girl for a date, whether they should send cor-sages, how to make an introduction. Any teacher can extend this list by consulting pupils. These are manners of behaving which should be standardized.

But how about the generalized social attitudes which form the basis of most of the behavior which gives character to the personality of the individual? Shall we attempt to achieve these by rigidly conventionalizing school patterns? If we do I am afraid we shall miss the boat. These attitudes will only be achieved as boys and girls creatively struggle with their own problems, recreating their own behavior patterns and their own standards of conduct to meet new situations. Directing this process calls for the highest type of educational leadership and it finds little use for the long revered strict disciplinarian. It is so much easier for teachers and school administrators to enforce the manners or standards of conduct which make them feel comfortable and secure than to assist boys and girls to solve their own problems and work out their own patterns of behavior that "democracy in education" has become a phrase which everyone accepts but few practice.

Here is how one modern high school principal courageously applied his democratic philosophy. It was in Long Beach, California, after the earthquake, when all the school buildings had been abandoned and classes were meeting in tents. Even the school cafeteria had tent dining-rooms with sawdust floors, one for the boys and another for the girls. The pupils had had no difficulty in the old school cafeteria. As a group they had worked out adequate cafeteria manners, but this was a new situation. The tables were board, the floor covered with sawdust. Throw things on the floor? Why of course, why not? The stu-

dent organization attempted to create a patrol group to correct the situation but police tactics failed. Finally, the principal discharged the cafeteria patrol and requested the janitor to discontinue cleaning up the boys' cafeteria. Nothing was said to the student body but the debris began to accumulate and the flies to congregate. It was not necessary to say anything. Students came to the principal asking if something couldn't be done about it, to which the principal replied in effect, "the student council and I have done all that we expect to do. If you boys want a clean place in which to eat, you will have to take care of it individually, and on your own initiative." Following this conference, a new committee was formed, but by the boys themselves who used the cafeteria. Out of a deeply felt need they constructed a new behavior pattern which worked.

Parents are prone to criticize the administration of the school if they see pupils behaving in any way that suggests that they are not under the control of a rigid code of manners and regulations. And many teachers feel that they are not living up to their responsibilities unless they have their pupils under complete control. For that reason in many schools you will find uniformed patrols operating in the name of democracy and education, under the sponsorship of student councils. The surface appearance of a representative governmental form is accepted as a substitute for a living democratic organism. No matter how conceived or how executed, all patrol systems which substitute the control of police power for the dynamics of learning which results in self-evaluation and self-control, reject the democratic philosophy of education. Helping pupils develop appropriate modes of behavior in school situations through teaching requires more patience and more understanding of social behavior, but it is the only alternative open to those who would call themselves teachers or to those who would prepare boys and girls to perfect and preserve our democratic institutions.

In this matter of manners and conduct, as in the broader program of the school, we have now reached the stage of growth where we shall give up drill and prescription, rote memory, verbatim response, and formal knowledge as the goals of education. We have a more dynamic concept of growth and a more democratic philosophy of life in which the attitudes and dispositions which emerge in the process of meeting life situations and satisfying pupil needs are the goals. From this point of view education is not a product, neither is it a process; it is both process and product inextricably interrelated.

Manners Reveal the Man

By EDWARD LISS, M.D.

MANNERS are the implements by which human conduct is kept within certain bounds and channels, and they are essentially practices by which the *status quo* is protected. They are the implements utilized by human beings in getting along with single individuals or groups of individuals. It is a wise provision to harness the essential aggressiveness and possessiveness of human beings. Manners help to keep within tolerable bounds the potentially ruthless techniques which may be employed in the business of self-preservation. Inasmuch as life is a continuous activity these energies are constant and therefore need constant harnessing.

In discussing manners we discuss the individuals as they practice these manners. The evaluation must lie in the relationships between the child and adults or the child and his contemporaries. So that really we are discussing relationships between generations, which imply tradition and revolt (dependence and independence), and between contemporaries, which have a similar implication. Thus in evaluating manners we are actually investigating the eternal question which manifests itself in all fields of activity—acceptance or modification. Characteristically, adults, being essentially on the side of tradition, take it for granted that their practices or manners are right. A variance on the part of others, particularly the young, causes profound and widespread repercussions when we adults realize that the implications of bad manners are a threat to our essential practices, a vital part of our self-esteem.

One must not confine oneself to manners as expressed in verbalization. We must realize that frequently the things we express in words are apt to convey anything but a fundamental attitude. On the contrary, it is a technique by which we frequently mask our essential concepts. So that in discussing manners one must get away from verbalizations and look rather into human activities, the things people do, and in those find their manners. And I see children's manners not alone at the dinner table, but I see their manners in their art forms. I see their manners in the way they work in the classroom. I see their manners in their play activities. I see them using energy, and that is in itself a manner.

Human beings must maintain their egos. Let us

remember that. In order to maintain this ego with very little effort, they create codes which they call manners and expect all individuals to fit into those codes or practice those manners. And, lo and behold, when there is a difference of opinion, it seems to be the other fellow's manners which are bad and ours which are good. Quite often the unmannerly person is really the individual who has had the courage to break with some convention which has become a habit only because no one has had the courage to break with it before.

I am not advocating a ruthless concept of human conduct. Far from it, because I am only too well aware of the consequences to the average human being when he permits his energies to run too far away from his manners. There comes a retribution which is as sure as shooting. If it doesn't come one way, it comes in another way. But how can we lay down a system of conduct so that when two people come in contact with one another, each can maintain his ego not only through the gratification of his own ego, but also because through his considerate manners the other individual's ego has also been enhanced?

THESE are the things which we think of when we think of manners—at least I do. I am fully aware that it is necessary to be intensely practical in the classroom. Yet one investigates manners and looks behind the outward manners.

It is a sad experience when one sees a young adolescent with the best of manners reveal offguard his inherent unharnessed revolt in his ruthless destruction of material things. Outwardly as polite, as courteous as he may be, yet when turned loose on work material his sole approach is through destructive practices. Is this good manners? If it is, at what price? The question, then, is how much aggression can we permit individuals who challenge our security through any medium, be that medium in terms of practices which we call manners, or in practices to which we assign labels such as arts and the crafts or the various cultural patterns.

The fallacy in our attitude with regard to manners is this: that we do not realize manners begin early in life, that to a certain extent the early training of the

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Parents' Questions and Discussion

STUDY GROUP DEPARTMENT

Cécile Pilpel, Director—Anna W. M. Wolf, Editor

I live in a community whose standards of behavior for children include all sorts of little politenesses which I believe are unnecessary and even silly. Just because I can't quite bear having my children considered ill-mannered, I find myself constantly nagging them about things I really care little about—for the sake of "what the neighbors will think." Am I just being cowardly, or is there some justification for making my children conform to standards not my own?

To some extent, it seems to me, you are justified in asking your children to conform. To be comfortable in the neighborhood they must be acceptable to the neighbors to the extent, at least, of being welcome in the homes of their playmates, as well as having their friends feel free to come and go in your home. Parental disapprovals and raised eyebrows will be sensed by your children as well as by you. You will probably find that your children will acquire some of these "little politenesses" rather painlessly if they are a part of the standard behavior of their playmates.

Of course there is a limit to what we have a right to ask of our children for the neighbors' sake. We will certainly not want to deprive our children of things that seem important or deny them valid privileges merely because others disapprove. There are points on which we should be willing to risk criticism. But these usually are beyond the realm of mere manners. We may wish also to draw the line at cultivating those extreme expressions of politeness which seem to us just so much empty form, if not actual hypocrisy. We can differentiate, and help our children differentiate, between unimportant little tricks of speech and manner that are sometimes labeled "good manners," and those real acts of courtesy and consideration for others which make human intercourse more pleasant. But we must also help them to learn that other people's standards and ideas have to be considered—even when these seem a bit far-fetched—if we want to live in harmony with our immediate world.

Despite my general allegiance to modern ways of raising children, I can't help but be pleasantly impressed by the occasional child one meets with really charming manners. My own children, while they never put me to shame, have manners which are just passable, awkward perhaps, because they are a bit shy and self-conscious. What I would like to know is how these charmingly gracious and self-possessed children get that way. Are they born like that? Are they methodically and rigorously trained? Is there someone behind the scenes who punishes them swiftly for breaches of etiquette? Is there any harm in their being that way? And why aren't mine? I might add that the example of courtesy and hospitality set in our home is, I think, fairly natural and habitual.

I believe that some children as well as grown-ups do, as we say, just "come that way." I doubt whether grace, charm and poise are wholly matters of training, or even of exposure to example. I agree with your feeling that good manners in the best sense of the term, are definitely an asset. Shy children will generally acquire them more slowly because their shyness is a barrier to the discovery of spontaneously friendly feelings in themselves. However, one word of warning. In admiring these well-mannered children so unreservedly, be sure you wait until you know the whole story. How, for example, do these same children rate with other children? There are some well-mannered children who acquire beautiful manners because they find that the instantaneous hit which they make with adults by their friendly overtures is a quick and easy way of assuaging feelings of inferiority which they have in their relations to other children. Bids for adult attention, and pleasure in success with adults, are well-known compensatory devices of the child who is maladjusted in other ways. I knew two handsome little brothers much admired by elderly ladies because they hastened to pull out chairs and respond courteously, whose sexual behavior with other children had those neighborhood parents who were "in-the-know" considerably alarmed. In the case of another child who seemed to me altogether

charming and well-adjusted, I remarked to a fifteen-year-old on how nice she seemed. The fifteen-year-old (herself well-mannered, I wish to say, lest she be accused of sour grapes), looked thoughtful and then remarked, "Well, I think she's the kind that grown-up people like."

This is not to say that all natural well-mannered children are concealing dire psychological problems. It only means that we must sometimes look deep for an answer to the question "How do they get that way?"

My children frequently embarrass me by their behavior when visitors are present. Joan, aged four, who is usually very charming with adults, recently came into the room while I was having tea with a friend and said, "When is the lady going?" Jack, who is seven now, has quite frequently said to visitors, "I don't like your face." I have not wanted to rob them of their spontaneity but am beginning to wonder now how long they will keep this up, and question whether I was right to let them go on that way.

We do enjoy children's spontaneous behavior and naïve expressions, but not their unkind ones. Visitors, it is true, sometimes provoke the child to rudeness. They become facetious, tease and in other ways treat him as if he were there just for their amusement. Then when the child retaliates in kind, they are taken aback and complain about the bad manners of the present generation. Not all visitors, of course, fall into this category.

But the fact remains, that most young children cannot bear to have anyone but themselves monopolize their parents. For some time now, we have tended to view the children rather than the adults as the center of the household. In a spirit of appreciation of the potentialities of children, we have neglected to help children see the adults about them as also having value and potential interest. Thus we have dropped out one half of a sound education in human relations. We have made it a one-way street. We permit children to interrupt us. We give full attention to their questions and often fail to see that many of these questions are either conscious or unconscious bids for our attention, or cover a need to remove parental attention from visitors. In meeting situations of this kind we, as adults, show disrespect to other adults, including ourselves; and we need not be surprised, therefore, that the children do likewise. Our own behavior is no doubt based upon an over-reaction

against that day and age when children were supposed to be seen but not heard. The interruption from a four-year-old, "When is the lady going away," is perhaps to be expected; so is the answer of the adult, "Mrs. S. is visiting me now, I am enjoying her visit and will be with you later." Situations met in this way, not only in relation to visitors, but in other interruptions by husband, brothers, sisters, maid—as well as "the butcher, the baker, the candlestick maker"—will very soon give the growing child a sense of the personal value of others as well as of himself.

Seven-year-old Jack's behavior presents a more complicated picture, however. A child of that age who is at peace with himself and his world does not have to spill his ill feelings on others. He is old enough to know from experience how it feels to be treated unkindly. We must therefore assume that he is deliberately intending to hurt. Just telling him that this is unkind, which he already knows, will do little to free him from the state of mind which makes him say these things. The four-year-old sister may furnish one key to his difficulties. It would be well to look into his feelings toward her and the effect of having to share parental affection and attention with her when, before her coming upon the scene, he had been lord of all he surveyed.

The answer to your question then, as to whether you "were right to let them go on that way" would be, no. As to what you may do about it now: With Joan it will merely be necessary to make her more conscious of other people's need of consideration, always keeping in mind that you do not wish to squelch her childish and charming exuberance. Jack's difficulties with himself need careful consideration and study. He may need reassurance as to his position in the family, especially as regards his real feelings for his little sister. Probably he somewhat dislikes himself for feeling as he does, and needs help in ridding himself of his ill-will so that he may come to peace with himself. This must be accomplished before we can expect him really to meet other people with unjaundiced eyes and spontaneous friendliness.

I used to think my fourteen-year-old son a reasonably courteous and considerate boy. But lately he has been downright rude. It is almost impossible to get his attention if he is busy with his own affairs. Adults bore him and he makes no effort to hide the fact. He'll wander away in the middle of a conversation or slump down in his chair answering in monosyllables, if at all. I know it's partly just

his age, but how much of this sort of thing should one tolerate?

Of course, as you suggest, this kind of behavior is not unusual in adolescents, even in adolescents who turn out decent and well-mannered in the end. Young people are self-centered at this age and often hypercritical of all adults as well. But while one can understand the basis of their behavior and can avoid worrying over it as a matter for deep

concern, there is certainly no reason for ignoring it altogether. Children of this age might just as well learn that such behavior offends others, and that feeling that way gives them no license for acting that way. One can certainly insist on a minimum of common courtesy even if it takes considerable reminding and pressure to get it. A good-natured attitude which admits the adolescent's right to be bored and condemns only his disregard of others' feelings will probably go furthest with your boy.

Suggestions for Study: Manners and the Younger Generation

TOPICAL OUTLINE

1. WHY DO WE WANT GOOD MANNERS?

"Greasing the wheels" of social relationships; good manners as symptoms of friendly feelings; good manners as a mask for unfriendly feelings. Parents held responsible for children's behavior.

2. HOW ARE GOOD MANNERS BUILT?

Friendliness and consideration for others as the essence of good manners. Helping children to feel comfortable and friendly with others. Problem of the grown-up visitor. Manners learned by assimilation more largely than through instruction. Relation of good manners to child's happiness and security. Problem of the shy child.

3. TRAINING AND COERCION—HOW MUCH?

Manners at various ages. Should children be forced to observe outward forms if lacking the inner spirit? Standards for little children—for school age children—for adolescents. Children's manners toward each other—should they treat grown-ups as they treat each other? The school's part in creating standards.

QUESTIONS FOR DISCUSSION

1. A child of six was given a present by one of his mother's friends, visiting the home. He opened it eagerly and exclaimed in joy, "Oh boy, that's swell!" What should his mother have done about his omitting to say thank you or otherwise express gratitude to the author of the gift?

2. A child of ten regards his birthday with mixed feelings because he suffers such agonies over writing thank-you letters for presents. He sits for hours be-

fore a blank sheet of writing paper without results. How should such a situation be handled?

3. A group of young people have not hesitated to come noisily into the home of one of their members, and even though it is midnight, will often turn on the radio or victrola, forage in the kitchen, and leave the place in disorder without regard for other members of the family. The parents hesitate to act as kill-joys or to condemn such actions which they are informed are quite usual. What is your feeling about such behavior? What would you do about it?

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Ages and Stages

By LUCY SPRAGUE MITCHELL

As a departure from the regular policy of having CHILD STUDY center all the articles in one issue about a single topic, we are publishing the present article as the first of occasional articles which will be independent of the central topic. This paper is presented through the cooperation of The Woman's Roosevelt Memorial Association as one in a series of lectures given under their auspices entitled "The First Five Years of Life."

AGES and stages. They are different!

Two twenty-two-month-old babies, two three-and-a-half-year-olds, two five-and-a-quarter-year-olds, will not exactly match. Even the quintuplets, though the soles of feet and their finger-prints match, differ in their height and their language development. There is no exact measuring stick against which you can place your particular child and feel that you know just how proud or just how worried you should be. Nevertheless, all children grow. And there is a sequence of stages in every kind of growth—whether it is of the ossification of the finger bones, or of drawings or of social techniques—through which every child passes. It is these stages of growth, common to almost all children, along a few significant lines, that I am going to talk about today. And as you know, we are limiting all our observations in this series to the first five years. In spite of all the startling changes which a child has gone through by the end of his fifth year, he is still so immature that psychologists commonly refer to this whole period as "the infancy period." The characteristics of the next period (beginning with most children at six-and-a-half or seven) are strikingly different. So keep your minds, as we shall, on children under six.

I am going to try to picture what children are like, what their strange behavior means. If children really *are* the way I picture them at two, three, four and five, what can we grown-ups do about it?

First of all, I should like to ask you to imagine yourselves three-year-olds. When you go home, I wish each of you would actually behave like a three-year-old, in private would be prudent, and for about five minutes. You will be thoroughly exhausted by that time! As I look at you, you are strikingly *unlike* three-year-olds in your behavior. To begin with, most of you are sitting passively upright, with no wriggling even of your facial muscles. Some of you are looking at me, some of you are actually listening to me. How

do I know it? Here and there, a mask cracks—a welcome sign of grown-up internal commotion, whether it cracks into a smile or a scowl. If the commotion becomes violent, even your shoulders may momentarily lose their rigidity. Now if you were actually three-year-olds, you would be all over the place, probably up here on the stage attacking these toy exhibits and building with the blocks, and my voice would restrain you no more than if I were silently reading Greek.

What does this difference in your behavior and in three-year-olds' mean? First it means a difference in inhibitions—in the very ability to inhibit. The small baby tends to respond to any emotion with his full body. He cries with his legs and arms; he laughs with his legs and arms. And he wears no sedate mask! Gradually, he gets localized, so to speak. By three, he still has random motions, waving his other arm when he is eating with one. Even by five these extraneous motions have not entirely disappeared. But you, except under extreme provocation, register your emotions only in your faces or in seemly gestures. And Buddha just sits—impassive body and face, no matter what thoughts pass through him. One line of growth, then, is muscular localization for functional or emotional registering. So we might as well stop expecting little children to keep still before they have passed through the full stages where muscular fidgeting is their way of thinking.

But that is not the full explanation of why three, four, and five-year-olds would be on this stage attacking these exhibits. You may be exercising moderate inhibitory mechanisms in staying put in your seats. But when you do come up on the stage after our talks are over, you will probably content yourself with *looking* at these exhibits, occasionally lifting one for closer inspection. But I hardly expect to see you squatting on the floor building your apartment, or the streets, with the traffic jam you got caught in on the way to the Town Hall. You no longer think with your muscles and your senses, at least not to the same degree as do all the children under six that we are talking about. With them, to experience, is to get into action. At least, the experience is not educationally complete unless they do something. Of course, some sort of "intake" precedes

this action, this "outgo." That is true all the way along the line from the baby to you. This "big, buzzing, booming confusion" as William James called it, greets the baby. His job in growing up is to bring order into this confusion. Most of us haven't yet succeeded in some patches! A baby has to learn even that the tempting wiggling pink things which he observes in front of him now and again, *belong* to him. How does he find out? First he watches—this is the intake period. Then he gets into action, he grabs at it—outgo period. Through the two processes, intake and outgo, he discovers his toes, he learns that they belong to him in a way that his rattle does not.

This is typical of all learning processes—the tools for taking in and the methods of giving out develop through stages. But I believe all learning which is worthy of the name involves these two processes of intake and outgo. Perhaps you are now engaged in intake: if you are listening, you are. But unless you carry through to the second process, unless you "do something about it", either in the way of observing your child freshly when you go home or in understanding something in your past experiences which you have not understood before, you will not have learned anything. Learning, thinking, means putting a two and another two together and creating a brand new thing, a four. It really means seeing relations, and when you have two fours, you may suddenly acquire an eight—an endless growth in elaboration but always an old relation serving as a hook to catch hold of a new relation.

BUT back to children. The only way that small children have of "taking in," is through their senses and their muscles—and all their senses and all their muscles, not just the few we grown-ups ordinarily use. Small children still take in the world with their noses, their finger-touching, their bodily balance, even their tongues. And after an impression has struck them, they use this same sense and motor equipment to get into action. They remember with their senses and muscles, not with generalizations and abstractions. I recall trying to get a four-year-old to remember a hill we had climbed together. I pictured it as I had seen it. No response. Finally, her anxious face relaxed and she beamed. "Oh, you mean the place where the legs ache!" Her chief memories were in her legs because they had been the greatest source of both intake and outgo in that experience.

Watch your child at play. Does he not recall an engine through sound images, through muscle images? Doesn't he ring his bell, blow off steam and

go puffing around the room? Does this not mean that he took the engine in through his senses and that he thinks about it, relives it, gives it out again through his senses and muscles? In his play he recalls his experiences—play *is* the outgo aspect of his learning process. Without it, an important aspect of his learning is thwarted. Play is more than exercise. It becomes educational when he has a rich intake and opportunity for an outgo on his own maturity level. Indeed, education for small children could be defined in this same way: rich intake experience, full outgo opportunities.

Here then is another line of growth to watch and provide for through all its developmental stages. What aspects of the world is a two-year-old taking in? What are his tools for intake? What new ways does he take on at three, at four and five? There seem to be at least two significant lines to follow in trying to answer this oversimplified question about an extremely complicated process of growth. The first line concerns the child's awareness of himself and other human beings—what we roughly call social development. The second line concerns his awareness of things—the complicated mechanisms of the inanimate, unresponsive world of science—though perhaps unresponsive is an unfortunate word as this external world includes animals.

First, how does a baby ever become a social being? It is a hard job rarely completed this side of heaven. A baby arrives without any apparent consciousness of "me" as distinguished from "not me." He lies in his crib drinking from his bottle, his small hands clasping it at the same time. The milk gives him a pleasurable sensation; he responds with full-body energy and yanks the nipple from his mouth. Complete bewilderment. Apparently he sees no relation between his arm motion and the loss of the precious nipple. This happens again and again and again. Finally he gets this two—his arm motion—and the other two—loss of the nipple—hitched together and makes a four which is "I did it!" Even at two years, on a more complicated level, he has a hard time distinguishing "me" from "not me." He looks across the nursery school room at a playmate and announces with a mixture of doubt and triumph, "That's Jimmie—not me!" I remember telling a story to one of my own children when he was three, about a baby chicken trying to peck his way out of the shell. Too much for him! Too difficult to think in terms of "not me." He constantly and anxiously interrupted the story with "That the chicken in the shell, not me?"

At first other children are just things to be investigated like any other things. A two-year-old

calmly feels the nose of a playmate or pushes him like a big block. He even attacks him—a first sign of social awareness and not to be interpreted as anti-social, which it would be if you should suddenly shove your neighbor or begin to finger her ear. Harriet Johnson had a photograph of four two-year-olds playing on the roof with their four small backs turned to one another. She called it “cooperative play at two”! Yet, the chances are that the presence of the other little beings counted for each one of them, though social techniques had not developed beyond the point of playing together with backs turned to each other. Even at four, social technique is likely to be a sort of side-by-sideness. Four-year-olds like to draw with tables close together, each working independently but conscious of a nearby presence.

Even in language, which grown-ups tend to interpret as communication, this side-by-sideness is characteristic. One two-year-old says, “How do trolley cars go?” Her companion answers, “Applesauce.” *And both are satisfied.* So much of this early language is just for social contact. I may be couched in terms of questions. But the conscientious grown-up is disappointed when the child does not listen to his answer. Nine times out of ten, even at five, the child would rather have his question turned back to him. For example, coming in on the train from Stamford a five-year-old asked his mother, “What is a third rail?” She explained carefully. He asked again, “What is a third rail?” She started to repeat her explanation, but he interrupted with “You ask me!”

The group sense develops slowly. But it does develop. There should be a growth in the sense of “the other fellow,” not merely his rights, but his desires, his emotions, the fact that there is a *you* as well as a *me*, and that there can be a genuine sharing between *you* and *me*. Look at five-year-olds building a cooperative floor scheme with blocks. They are working, roughly to be sure, at a common goal. Playmates are now more than things to be investigated. They are other centers of ideas and emotions. In their own five-year-old world these five-year-olds are well launched on their social growth, on their group sense. But they are still unequal to the social conventions of the grown-up world.

Now, a word about the second line along which children “take in” the world—the external aspects, the world of things not of people. What are his tools for intake in this line? In what new ways, through what stages of growth does a two, a three, a four, and a five-year-old pass? There is nothing new here. We have the same kind of little beings receiving a barrage

of sense and motor impressions through their acute receptors—their five senses and their sensitive, responsive muscles. We have the same picture of the slow working out of relations, making order out of the confusion by the same patient, naïve method employed by the scientist: investigation, experimentation. They are little scientists, from the time they are born. The world is their laboratory. Their bodies are the tools for investigation. That is what makes them such nuisances in a grown-up world where simple relationships are taken for granted and where three-year-old investigations, these impulses to do something about everything, are disturbing. These small children are not only scientists, they are artists. At this level their play is really an art expression. In their play small children relive their experiences. Their play is our best look-in on their experiences, our best chance to discover what has been a real experience to them. The whole world lies around a child. The question is: what at two, three, four, and five does he take out of his environment, what relations have meaning to him, through what stages of external interests does he pass?

PERHAPS I ought to repeat that we *do* know that each child is an individual and develops in his own characteristic way. Nevertheless, there are certain typical interests or concerns which ordinarily follow in sequence, there are stages of interests through which most children grow, particularly in these younger ages. See if you don’t recognize them as characteristic of rough zones of growth. And see, too, if each stage does not utilize the child’s own experiences, if each stage isn’t roughly bounded by the child’s own world and the relations he has been able to organize around his own life.

When he is in the “pre-me” stage, his play is simply with sense and muscle experiences. He will shake a thing that makes a noise; he will reach for a color; he will throw anything, taste anything, smell anything; or he will get his pleasures from simply kicking his legs and waving his arms and making sounds. I shouldn’t say “simply.” For he is accumulating experiences, “taking in” sense and motor experiences. And he is “giving out” again on this same sense and muscle level. A scientist and an artist on the six-months’ level.

When he reaches the “all-me” stage, his play takes on recalls, memories of his own eating, dressing and family relations: mother, father, nurse. A doll is himself and goes through the life he himself has experienced. Or his body rehearses these domestic

experiences in dramatic play and *he* is the mother putting *his* baby to bed.

Then he reaches a new stage, not sharply defined, but with the emphasis shifting from himself to outside moving things. Autos, horses, trains, boats, things that he can impersonate with his ever-present tools, his senses and his muscles. Now the nursery is full of strange noises. Honking, tooting, neighing, barking. But to the child the honking auto or the neighing horse seems to live a life not unlike his own. He has only his own experiences to draw on. A city child has never experienced a barn with a horse's stall and horse's food. My New York five-year-olds who had never been out of the city, put their horses to bed under covers and went to the A. & P. store built of blocks to buy them milk and steak! When we took our first group of five- and six-year-olds from the Little Red School House to the country, they interpreted everything from their life on Greenwich Avenue. When Rosalind saw the minnows in the pond she cried, "Look at the live sardines!" And when these city children saw a hen sitting on her eggs, they asked the farmer if he bought these eggs for her at the A. & P.

Spontaneous play and observations in young children always reflect "the here and now" experiences they have had. A group of four-year-olds in a suburban school saw a huge truck collecting ashes. The teacher asked where they got the ashes. With no hesitation one little girl answered "From cigarettes." It is not difficult to reconstruct the habits in this child's home. She knew about ash trays but had never seen a furnace.

At first, the moving things in children's play just move. A two- or three-year-old gets his satisfaction pushing a block auto around and honking. That is his level. At five, the moving things are functioning. The auto must carry something, must have a garage, perhaps a gas station, perhaps city roads, bridges, tunnels if this particular child has experienced these things. Relationships are elaborating fast. Play reflects these changes. Play reflects the stages through which children grow as they bring order into the confusion around them.

Then comes the stage where workers become important. Not workers in their economic or social relationships; this usually does not come before eleven; or perhaps it never comes. To a small child, a worker is a part of the mechanics, a part of the way things work. A captain steers a boat, a fireman puts a fire out, an engineer runs the engine, a cook cooks, a teacher teaches. Now you find your child

playing he is the captain. Perhaps he decides he will be a policeman when he grows up, or some other worker who means a glorious extension of his limited five-year-old world. These workers are hardly human to the child. He knows them only in their work relations. I remember how startled I was to have one of these five-year-old children whom we took to the country turn to me as he made his new discovery about me. "Do teachers go to bed?" he asked.

Now, I would not wish to leave the impression that I think children just repeat their experience in their play. They add something, otherwise play would not be an art experience to them. Look at their drawings. Drawings are a kind of play, a play with paints or crayons. This gay ferry was painted after a trip on the ferry. But this is a boat that never sailed on sea. It is a glorified ferry, an imagined ferry, a wished-for ferry. It transcends reality: it is imagination. But it sprang from this artist's actual five-year-old experience. In the same way, when he plays dramatically, he is no longer a mere passenger. That would be a literal, a humdrum recall of his experience. No. Now *he* is the captain. He stands at the wheel. He does glorious, wished-for things. His imagination is working as well as his memory. His play adds to his experience as all art adds to experience. Nevertheless, without his experience to add to, he could not be this captain-artist.

Many more lines of growth which pass through stages we must omit for lack of time. The growing span of attention, the shortening length of reaction time, are two important omissions. I cannot, however, bear to pass by in silence the development of the pattern sense, the pleasure in design. It shows in the earliest block building. Harriet Johnson's little book on *The Art of Block-Building* is full of illustrations showing the sense of balance, of design in two-year-olds and older. It shows in their language, even in their sounds before genuine language develops.

Remember the goldfish?

Remember?

Remember the goldfish?

Goes round and round!

Umm!

Swims!

Umm!

Sleeps!

Umm!

(Continued on page 160)

Science Contributes

DOMESTIC SERVANTS—A RESPONSIBILITY

By JOHN L. RICE, M.D.

THE housewife who can afford to keep a cook and nurse maid, or even only one maid of all work, is often envied by those whose means compel them to do their own work. I sometimes wonder whether, in this respect, the wealthier women are really so much happier. Because, though it relieves one of much drudgery, the employment of domestic help brings with it new and serious responsibilities for the safety and health of the family.

Difficult as it is to obtain and keep competent domestic help, the housewife able to afford such services is now urged to interest herself in the maid's health. She is being warned that domestic help may bring dangerous communicable diseases to the members of the family. She is asked to induce her local health department to examine all domestic help and furnish the workers with health cards so that she may safeguard her family. This solution seems very simple and apparently relieves the employer of so much responsibility that many housewives have welcomed the proposed plan.

But is this the solution? Can the well-to-do housewife thus unload her responsibilities on the health department? I believe that the answer to both these questions is an emphatic NO.

Many of the difficulties attending the employment of domestic help arise because the housewife does not realize and therefore does not discharge her responsibilities to the domestic worker. In the widespread discussion now going on regarding the possible transmission of communicable disease from domestic workers, one looks in vain for any evidence of a real concern on the part of the housewife for the worker's health and welfare.

THERE is no doubt that a domestic servant infected with a communicable disease can spread the disease to other members of the household. We have but to think of the classic example of Typhoid Mary who left a trail of typhoid fever in the various families in which she was employed as a cook. Tuberculosis has been spread by domestic help, and so have gonorrhea and syphilis. The possibilities of domestic workers carrying those and other diseases must, of course, be borne in mind, but I am convinced that it is a

responsibility which should not be lodged with the health department. It must be met squarely by the employing housewife.

In this connection a procedure carried on by the New York City Department of Health for nearly twenty years is highly instructive. I refer to the annual medical examination of food handlers and the issuance of health cards by the Department of Health. During my first year as Commissioner of Health I looked into this procedure very carefully and subsequently discussed it with leading health authorities. It was the unanimous opinion that the health cards were valueless and gave a false sense of security to the public. There was no guarantee that a food handler who had just received a health card after a medical examination might not soon thereafter contract a communicable disease, and thus become a menace to the public health. Accordingly, we abandoned this procedure, insisting, instead, that the employer regard himself as responsible for the health of his own employees.

To my mind the medical examination and supervision of domestic servants is decidedly worth while, and is a preventive measure which should be carried out by all who are in a position to employ domestic help. It is the paramount duty of every mother and father to be sure that the members of the family are not exposed to the risk of contracting tuberculosis or syphilis or gonorrhea or other dangerous communicable disease from the help. The proper person to take care of this problem is the family physician. He is well acquainted with the health problems of the family. He knows the habits of all the individuals who make up the family. He is acquainted with their previous illnesses and their predispositions to disease. He is a confidential friend of the parents, and can therefore advise them in a far better way than any impersonal health organization. In his private capacity he can be an advisor also to the employee, and can help her in her problems.

Accordingly, I think that the first step that should be undertaken after a servant is provisionally engaged, is for the employer to send her to the family doctor. The doctor can without any difficulty determine by questioning, examination and simple laboratory tests,

the presence or absence of any conditions which may be dangerous to the health of the family, and can readily advise concerning the permanent engaging of the domestic. But he can do much more than this in his constant contacts with the various members of the family. His surveillance of the domestic should not cease when she is hired. Both for the sake of employer's family and for the health and welfare of the domestic employe, the family physician should be called in for any ailments she may have. Not only initially or periodically, but at all times he will then be able to determine whether any transmissible conditions exist which would make for danger to others in the family. In this way a real control of transmission of disease can be effected.

I know a number of well-to-do housewives who are very successful in dealing with their domestic help. In fact I have been visiting in these homes for years, and I see the same faces among the help. These housewives are successful because they regard their help as an integral part of the household, and devote the same consideration and interest to the health and welfare of the domestic help that they give to their own family. And this naturally includes the supervision of the family physician.

By all means, then, be concerned about the health of domestic servants. Do not attempt to evade it by asking the health department to issue health cards, but assume the responsibility yourself.

Readers' Slants

Each month we present some contributions of our readers who have been thinking about child training and learning through both study and experience. We, the editors, may disagree with what is said as frequently as we approve it. But, in either case, we feel that the writers have a point of view which may prove stimulating to our readers. Anyone with something to say which may interest parents or teachers is cordially invited to send a contribution. In addition, we would welcome your comments on whatever appears in this column.

A PLEA FOR THE IGNORANT

By MARGARET ROSENBLUTH

WHEN "our little group of serious thinkers" meets every other Monday afternoon at our children's school, is it an excuse to escape the even more irksome housework, as so many husbands claim? Or are we doing something more important and practical even than that necessary and often dreaded task of women? Anyway, are most of us too uneducated and stupid—most of us average public school mothers—to have ideas about our children, much less to have ideas worth transmitting to one another?

That these questions are so often and seriously raised by us proves that the psychologists, actual and would-be, very professional and very amateur, have succeeded in giving us what they would perhaps call

a "parental inferiority complex." We have learned to fear our normal love for our children and our anxiety for their welfare. More, we are ashamed of that love, and the thought and work that spring from it. We must appear casual; "offhand about off-spring" is the smart slogan. A little of this is wholesome, but it has gone too far. To some of us the patronizing scientist and educator of today seem to deal with our children altogether too much like Molière's doctor in dealing with the position of the human organs, "But we doctors have changed all that."

Meanwhile, we mothers are urged to attend lectures and discussion groups mainly to find out what is wrong with us and our ways with our children. At the same time we are made to feel that we cannot accomplish even this self-criticism because we are not acquainted with the new sciences and their terminology. Now, how essential is this "new" knowledge? If the aforementioned serious thinkers get together and learn some new names for some new, but mostly old, facts (well known, for instance, to Homer and Shakespeare) will this help us to be better parents? Might it only confuse us? Might it leave us just about where we were before?

How essential is it for the "lay" woman, the non-technical mother, to suspect and name, say "Oedipus complexes", in order to understand and mitigate the naturally one-sided affection of a child, at a certain

period of his life, for one or the other parent? I give my little boy more of what he wants than my husband does (being of a more yielding disposition in all things), and of course, my son lavishes more affection upon me, knowing that it will have sweet rewards. But must I know about the Oedipus complex and call it that, in my relations with my little boy? In my relations with the study group?

Often out of the very humanness of our day-to-day experiences with our children we mothers can be more helpful to one another than any scientific terminology could be. Telling each other little incidents about our children often proves very revealing. From such stories told among ourselves, we learn understanding and tolerance of the small child. And we learn that it is fun to bring him up. Perhaps we should learn deeper implications, but often that seems to be enough.

What else do we learn? Perhaps the question is raised, "How far should one let one's older children 'answer back'?" When does liberty become license? While a few of us who know something of modern science may be trying to locate the obscure significance of this behavior, and to answer in the pat language of the wise, from one woman who has been too busy physically working for her husband and children to have had time for many courses or much reading in modern method, comes the immediate reply, "In speaking to me, my children can go just as far as anyone else can, and no farther. There are certain things that no one may say to me." To every one of us this seems quite complete, definite, and filled with natural wisdom. We have a real answer, even though it is not worded scientifically. What better answer do our books and book-makers give?

As, gradually, our study group members learn to lose their timidity, and to express themselves, they learn to understand other mothers, and through them, other mothers' children. They realize and therefore are more sympathetic towards differences brought about by varying economic conditions, religions, nationalities, background, training, and temperament. Than this understanding of each other, what is more important in a democracy? Yet for such understanding no college training is essential, no psychological, psychiatric, or psycho-analytical courses or reading is required.

Sooner or later, of course, we mothers revert to discussing education. It comes up almost every time, like the head of Charles I. What can we do about education? In the last few years standards and values have shifted about so much that even the top educa-

tors are a bit foggy and must revert to "experiments." No wonder we parents frankly flounder. Since our school is of the proud "activities" type, there is always the delighted mother who sincerely relates the wonders and beauties of the world of arts and crafts which this new activities program has opened up to her gifted child. This child has found it hard to learn from books and "compensates" (dare we use the word?) manually. The mother suggests hopefully that her daughter's interest in academic subjects may grow through this use of her hands. The group cheers up, and feels that education's goal is at least in sight. Just then the woman sitting next to the happy mother complains that her boy wastes his time at the arts and projects classes which he dislikes cordially. This child has always found it easy and pleasant to learn from books. He has scornfully informed his mother, for instance, that his knowledge of Indian life was not at all increased by sweating and fretting over the making of a well-nigh unrecognizable Indian drum, or even by miserably donning another product of his inept hands—a feather head-dress, that, when finished, looked as though it had already been through several wars with the Whites. These, and similar activities leave this child thoroughly bored, while he loves passionately those precious hours filled with the meat of facts, statistics, and reasoning—the despised "book learning." His love of the right word musically put together with other right words makes him delight in reading fine writing, even in memorizing, at which most progressive educators shake their heads.

By juggling and exchanging experiences and ideas in this way, we non-technical, too-fond, but interested mere mothers decide that splendid though it is for many, opening new vistas and clarifying old ones, we dare to believe that modern education has a great many drawbacks for some of us. Here in the group at least, we dare raise our voices, because we are by ourselves, and no one is there to browbeat us with big names and words. But some day what we think may seep through the bounds of the group and influence even those big names and those big words. Because, you can't get away from it, mothers are a fact—a necessity, for child producing and child raising—body, mind, and soul, closest to the child, always.

So, unless Science (which even at its best is yet of necessity still experimental and theoretical, and at its worst is evasive and misleading)—unless this much vaunted Science would hold a veritable dictatorship over the lives of the most important generation—it must consult, not insult, parents.

Book Reviews

Personality and the Cultural Pattern. By James S. Plant, M.D. *The Commonwealth Fund, 1937.*

Personality and the Cultural Pattern is a book which may be called a landmark, for in it sociology and psychiatry impinge concretely to give a new definition to personality. The sociologist, dealing with groups and institutions, recognizes the individual as part of a larger pattern; the psychiatrist, dealing with individuals and their needs, has recognized the larger group as part of the environment into which the individual must fit. In this book, the two points of view meet.

Dr. Plant arrives at his data by studying the individual at the moment of his first, and perhaps temporary, break with his environment or with some institution in it. At this point the psychiatrist and the sociologist meet, for the former is concerned with the why of the problem in terms of the individual, and the latter focuses his attention on the institution which has failed. The former delves deeply into the personal family relationships, the latter deals with "The Family" as a social institution.

"The only real excuse for the volume is that my work over these years has convinced me that the usual psychiatric formulations for the problems of children are inadequate and that in some way the forces of the pattern in which we live are of great dynamic value to the personality," says Dr. Plant. As director of the Essex County Juvenile Clinic, he has seen thousands of children and their parents, has discussed their problems with groups of social workers, teachers, physicians, nurses, employers and parents. Being a practicing psychiatrist and a sociologist as well, he is peculiarly fitted to bring the findings of these two fields together in this illuminating book.

He analyzes the great institutions of present-day society at the point of individual "breakdown." For example, a truant child is part of an accepted institution—the school—and at the same time a member of several other groups—the family, the state, the church, the recreation group. The child breaks the school pattern and no longer is adjusted to the larger group. The breakdown dislocates his position in the other institutions as well. Dr. Plant feels that trying to work out the individual personality problem without considering the institution as well is futile. He believes that the institution itself requires therapy. He envisages the beginning of a form of social plan-

ning based upon the real and discovered needs of the individual. If the number of breakdowns is great, then it becomes evident that the individual and the institution, together, need careful treatment. For individuals do not live in vacuums, and unless they are in hospitals, they must live within the cultural pattern. The main institutions which Plant discusses are: the Family, the School, Recreation, the Courts, Social Work, Medicine, Church, Industry, and Education. Within these large cultural patterns the individual and society meet and it is at this point that he may best be studied.

Specialists in the fields which are outlined in the book may find the reduction and simplification of large areas of study and research inadequate and perhaps inaccurate, due to the paucity of sustaining evidence and the broad generalizations. Even though such telescoping is a weakness in this book, the method seems legitimate in view of the larger point which the author is making. The psychiatrist may feel that Dr. Plant's application of psychiatric techniques to institutions is superficial; nevertheless, he will also conclude with Dr. Plant that until institutions are modified to conform to individual needs, the individual will be more and more unable to adjust himself to an inflexible environment.

CLARA LAMBERT.

Personality: Its Study and Hygiene. By Winifred V. Richmond. Farrar & Rinehart. 1937.

In the welter of popular books that flood the market today with such titles as *How to Develop One's Personality in Ten Lessons*, it is a relief and joy to come upon the clear, cool wisdom of Winifred Richmond's latest book, *Personality: Its Study and Hygiene*. Here in simple logical fashion the author, who is psychologist at St. Elizabeth's Hospital at Washington, outlines the modern approaches to the study of personality that have so far proved fruitful in aiding an understanding of human behavior. The result is a happy and most useful summary of the main contributions of modern psychology and psychiatry.

The direct, readable style and compact form give little indication at first of the book's real weight and scope. In the introduction, however, the author stresses the need for distinguishing between the serious study of personality and the amateurish type that is little above the level of the charlatan, the product of

"psychological racketeers" who cash in on human weakness. "What little we know about human nature," she says, "is come at hardly, like any other knowledge that is worth while." And the reader is well repaid if he reads carefully, for the material is condensed and compact and there are no wasted words.

The book is divided into three parts—the genesis and development of personality, the maladjustments of personality, and the disorders of personality. It is interesting to note that the first part occupies the major portion of the book; the emphasis throughout is on the normal processes rather than the pathological.

The author clears the way at the start with a careful definition of terms, and describes personality as the product of the interaction of heredity and environment in an individual, his fundamental psychophysical make-up as modified by his life experiences. The book then discusses the various methods of studying the personality—physical, psychological and sociological. It examines the psychophysical make-up in detail, with special chapters on the body with its various organ systems, intelligence, emotional make-up and inherent energy or drive. With this background established, it goes on to describe the ways in which modification and development of the natural tendencies take place, first in terms of objective psychology with its emphasis on habit and the conditioned reflex, and then as seen by the various psychoanalytic schools. The composite picture thus built up of the dynamics of personality is as clear and comprehensive as one can find anywhere.

The second part deals briefly with deviations and minor maladjustments of personality, considering those people who have fallen short of mature development in some part of their personality, but who still manage to function more or less as integrated organisms. The third part describes the more intense disorders, the psychoses and neuroses, in which we see the actual breakdown of the personality structure, and takes up the outstanding methods of treatment in modern psychiatry.

From this brief description it might seem as if this were just another textbook of psychiatry, involved and difficult to understand. This, however, is not the case. Complex material is here presented in an understandable way, simplified and correlated, but never so oversimplified that one forgets the true intricacies of behavior. Even in her classifications of personality types and personality disorders, the author makes us feel that we are reading about live, developing human beings who are working out their problems in relation to fundamental life needs.

Dr. Richmond presents controversial issues with skillful objectivity; although she does not hesitate to indicate which interpretations she herself finds most satisfactory, one feels that she gives other points of view fair and sympathetic treatment. There are times, however, when one wishes that she had not let herself be quite so limited by the well-knit pattern of her book, but had allowed herself more space in which to discuss speculative questions in fields where investigations are now being carried on. Particularly is this true in the chapter on emotional make-up, where she raises questions without following them through. In general, however, this book is one that can be of great value to intelligent parents who wish to understand the processes of personality growth and development. Its simple style will commend it to those who have not read widely in this field; its fine content will still bring much to those who have.

ALINE B. AUERBACH.

Child at Play. By Marjorie Thornburn. Allen and Unwin, London. 1937.

Those who have read Marjorie Thornburn's *Edward and Marigold*, a collection of short stories about two small English children, will recall the quality of intuitive feeling with and for the child which permeates its pages. This same artistic sensitiveness is manifest in her present book, a descriptive study of the play life of her own little girl from the earliest months to the age of five. Although it is quite incidental to the intent of the book, one senses throughout a charming relationship between mother and child and an atmosphere of understanding management and wise guidance.

Approximately half the book is devoted to descriptions of the child's play at succeeding age levels. Each period of six months is summarized to show her changing interests and preoccupations in terms of physical and mental growth and environmental influences. Notes on the child's health during each period and on important changes in the household routine or personnel give added reality and validity to the material.

Following these general descriptions there is a detailed record of day to day observations made over a period of three months, when her child was just over three. Though extremely valuable for students, this part of the study may prove somewhat tedious to the general reader. But the interpretation of this detailed material in the final chapter of the book is excellent and should not be missed. It shows great insight into the child's use of play materials to work

out her problems in relation to the new baby, the adults around her, and her own interests and needs.

While one can draw no wide conclusions from a study of one child, one does carry away from a book

of this kind something of that sympathetic insight which is even more essential than knowledge in the understanding of child life.

HELEN G. STERNAU.

Children's Books

TEACHING MANNERS BY THE BOOK

THE difficulty with all books on etiquette, or indeed books advocating reforms of any kind, is that the people who need them never read them. The noisy, ill-mannered, rude child is not going to bother to read about manners, or have the slightest interest in them. If his family or his teacher pursues him with excerpts from works on behavior, he is going to reply with the equivalent of "Oh, nuts!" and quickly forget what has been said. An earnest, biddable child might read an etiquette book—but an earnest, biddable child will not need one. In this respect, such books are like parents' meetings. The earnest, careful parents come earnestly and carefully to the meetings to hear again what they know already, and careless, casual parents stay blithely away.

There are, however, definite rules that may be helpful to girls and boys who are beginning to lead their own social lives. *It's More Fun If You Know the Rules* is the title of one etiquette book. That puts it very well. "It is easier if you know the rules" is the crux of the matter.

Inez Haynes Irwin makes a wise and sensible statement in the beginning of her book *Good Manners for Girls* when she says "I have not told you how to treat your mother, how to behave in church or at a funeral. For if your own instincts do not teach you this, nothing else will. Your case is hopeless." Several of the other books have not the perception to see this, and waste time advising people not to trip up the elderly and infirm, nor to steal souvenirs from the host's table and other points that might be taken for granted.

Now for the books:

Manners Can Be Fun, text and pictures by Munro Leaf (Stokes, \$1.00). This is designed for young children and is an excellent job. It is done with a great deal of humor. The pictures are funny, the text clear and brief. The "Me-Firsts" and the "Whineys" make children laugh, but they also may instill the elementary rules of manners. This book, and its predecessors, the popular *Goop* books by Gelett Burgess, are invaluable aids for the very young.

Behave Yourself, by Betty Allen and Mitchell Pirie Briggs, illustrations by Fred Eisenzoph (Lippincott, \$1.25). This is one of the best of the books in the older group. It is done with humor and a light touch which will be appreciated by young readers. Though brief, the material is well organized and subdivided, so that it is clear and easy to refer to. It is illustrated by amusing cartoons.

It's More Fun When You Know the Rules, by Beatrice Pierce (Farrar & Rinehart, \$1.75). This came out three years ago and is still a popular favorite. It is like a juvenile Emily Post. In addition to etiquette problems, it includes suggestions for planning and serving meals and running parties. There is a chapter on good taste in interior decoration and a glossary at the back, with explanations of words found on menus. This book covers a good deal of ground.

The Right Thing, by William O. Stevens (Dodd Mead, \$1.50). Strictly speaking, this is not about etiquette, but ethics. It takes up problems of right and wrong and outlines a moral code. One of the most interesting parts of the book is the listing of actual problems for discussion and solution. The book is addressed to boys.

Courtesy Book, by Horace J. Gardner and Patricia Farren (Lippincott, \$1.00). "A Helpful Book for the Ambitious," is the sub-title. I was put off this book by its style. It is cheap and lively, but not well written. Though the authors recommend the use of the dictionary to their readers, they make mistakes like "Nothing is more *tortuous* than to slowly perish with chill in a strange house." They have a maddening affection for inserting words in quotation marks. It does not "help" to put "words" in "quotes," in fact "it gets in your way."

If I had to pick out one book for children under twelve and one for those over, I would choose *Manners Can Be Fun* for the younger group and *Behave Yourself* for the older one. These two are concise and done with humor.

ROSEMARY BENÉT.

Shop Talk

EVERY TEACHER in America probably knows the Milton Bradley Company as one of the principal firms for school supplies in this country. But few parents realize that this company is also an excellent source from which to obtain at very reasonable prices toys, games, and instructive materials for the use of small neighborhood groups or for children in individual homes. The fact that the items listed in the Milton Bradley catalogue are used regularly in the best progressive schools means that parents can order anything here with much more assurance than they usually have when confronted by the mixed conglomeration of good and bad articles for children which are offered in even the best-stocked department stores.

The following things glimpsed in the New York show rooms of the Milton Bradley Company will give you a small indication of the enormous assortment and the excellent values obtainable:

Really sturdy jig-saw puzzles, unlike the usual flimsy variety which gets a child mad because one side pops up whenever he presses down on the other. For example, a "Dissected Map" of the United States, cut on state lines, and mounted on heavy pulp board (\$.50). Or a larger dissected map, mounted on wood, which is cut on state lines on one side, and has a puzzle map of the world on the other, for children from about 8 to 10 (\$1.00).

Every conceivable type of block set from a small cart finished in natural wood with red wheels, drilled with holes so that it will also serve as a peg board, and containing 52 blocks, in six colors, each drilled through the center (all for \$.75), to a large set of "Trace Home Building Blocks" (designed by Margaret Trace, Supervisor of Kindergartens in Cleveland, Ohio) containing 300 maple blocks (\$18.00). A new type of building blocks, exclusive with Bradley, called LOCK-A-BLOX which consists of strips of wood, in varying lengths and shapes, which have notches cut at definite points so that the pieces interlock and form a firm structure when put together. Ideal for constructing miniature furniture, and tall buildings, bridges, etc., which cannot be attempted with non-interlocking blocks. Though the structures stand securely, they can easily be pulled apart

to make new models. In sets of varying sizes from a small set at \$2.00 to the largest set at \$25.00 out of which a "house" large enough for a group of children to play inside can be built.

Educational clock dials for teaching children how to tell time. Thick cardboard with movable steel hands. In two sizes: a small "pupil's" dial for \$.15 and a larger 12-inch "teacher's" dial (with a series of illustrations of the different methods of observing time used through the ages printed on the back) for \$.40. Or to make time-telling even more fun there is a wooden puzzle clock dial, in 16 pieces, with Roman numerals on one side and Arabic on the other (\$1.00).

A boxed set of 24 picture plates called "How We Travel" which gives the story of American transportation, from the first Indian tree canoes up to the streamlined China Clipper. Designed to be colored, and handsome enough to hang up as room decorations if the young artist colors anywhere near the line drawings.

A huge assortment of wooden beads in boxes. Large-sized beads with holes big enough for small fingers to manipulate easily. To give you some idea of the prices—a box of a gross of 1/2-inch beads in spheres, cubes, and cylinders, in six assorted colors for \$.40.

Everything for modeling and painting. The famous Bradley PLASTELINE clay in all colors; wet and dry modeling clay; finger paints for young children, water colors, poster colors, powder paints, oil paints, and every other kind of art material in an amazing variety.

Sturdy toy animals cut from wood in accurate shapes and colors. Made so that they stand firmly on their wooden bases. Set of fifteen domestic animals, \$1.00. Set of 10 extra large wild animals, \$1.25.

Everything can be easily ordered by mail through the various Milton Bradley offices in New York, Boston, Philadelphia, Atlanta, San Francisco, Chicago, Kansas City (Hoover Bros. agents), and Toronto (George M. Hendry Co.). The detailed descriptive "School Materials" catalogue is sent free on request.

P. R. F.

News and Notes

Conference on Summer Activities

Summer-Time and the Family will be the subject of a one-day conference to be held by the Child Study Association at the Hotel Pennsylvania on March 15. There will be exhibits of the facilities of both city and country for the family's summer. Discussion will be focused upon the utilization of available summer-time resources such as various types of camps for children, family camps, special interests and travel. There will also be discussion of criteria for the selection of camps and camp counselors. Information services will be offered to parents to help them in planning the family's summer. The conference will be open to the public. Details as to admission may be obtained from the Association's headquarters, 221 West 57th Street, New York City.

Progressive Education Conference

"Progressive Education — Twenty Years" is the title announced for the National Conference of the Progressive Education Association, to be held at the Hotel Pennsylvania, New York City, February 23 to 26 inclusive. The Child Study Association of America, the United Parents' Associations of New York City, and the National Congress of Parents and Teachers join with the Progressive Education Association in presenting the two meetings on Wednesday, February 23. The morning session (10 to 12 A.M.) under the chairmanship of Alice V. Keliher, will be devoted to a discussion of *Parent School Cooperation in Developing an Understanding of Human Relations*. At the afternoon meeting (2 to 4 P.M.) under the chairmanship of Sidonie M. Gruenberg, Dr. William E. Blatz of St. George's Nursery School and his staff will report on *The Education of the Dionne Quintuplets and the Implications for Child Care and Education*.

A significant and interesting feature of the Conference will be a meeting held under the joint auspices of that Association's Committee on Mental Hygiene and the Section on Pediatrics of the New York Academy of Medicine. The subject for discussion will be Early Habit Formations in Relation to Later Social Adjustments. Dr. Edward Liss will be chairman of the meeting, and the speakers will include: Dr. Bronson Crothers, Caroline B. Zachry, Dr. William Blatz, Dr. Howard W. Potter, Dr. Herbert

B. Wilcox, Dr. Philip M. Stimson, and Dr. S. A. Levine.

Since this is an unusual focusing of the contributions of pediatrics and education upon the problems of early childhood, it is expected that the meeting will be well attended by representatives of both these fields. The meeting will be held at the Academy of Medicine, Fifth Avenue and 103rd Street, New York City. Admission will be free.

Parent Educators Meet

The National Council of Parent Education held its thirteenth round table regional conference at the Headquarters of the Child Study Association on January 27. In an effort to coordinate the work of all agencies concerned with education for home and family life, the National Council has conducted such meetings this year in widely separated areas throughout the country. Representatives from the agencies participating outlined recent accomplishments in their work, formulated the unsolved problems, and attempted to discover significant trends and outstanding needs. Among the problems discussed at this session were (1) provision for meeting the interests and needs of men in this field; (2) clarification of the functions of the home, the school and the outside agency; (3) formulation of standards for leaders and teachers in this work and suggestions for their training, and (4) development of methods other than the verbal for such teaching. In welcoming the group to the Association's headquarters, Sidonie M. Gruenberg, director of the Child Study Association, spoke briefly on recent trends in the interests and concerns of parents as reflected in the work of this Association.

Cooperative Forum Projects

John W. Studebaker, Commissioner of Education and Administrator of the Federal Forum project, has announced plans for the further development of civic education by means of public forums. Last year there were forum centers in 19 different states with an attendance around a million. The 1938 plan is to conduct new short-term programs in centers near five or more small communities so that they can all share the time of a competent forum leader and costs of administration. Arrangements have been made to establish these forums in Alabama, Arizona, Illinois, Indiana, Louisiana,

Michigan, Mississippi, New Mexico, Oklahoma, Pennsylvania. Two more states have tentative plans. It is hoped that these new forums will demonstrate the practicability of organizing cooperative forums to serve small communities.

Children's Preferences The Boys' Athletic League asked 22,416 girls and boys a variety of questions recently about their preferences, and their answers increased the sum of human knowledge this much:

A majority of boys and girls want to go to college, with the boys a little more enthusiastic than girls. In food, they both prefer turkey to any other meat, like ice cream the best of all desserts, and put bananas at the top of a list of twelve fruits. While corn is the preferred vegetable with the girls, spinach is the favorite of the boys. We wonder if *Popeye* has anything to do with this situation. The younger generation also shows a united front in preferring movies and planes, to books and trains. Girls said they liked books better than radios—only a little better, and boys said they liked radios better than books—even more slightly.

But boys will be boys. They want to play football while the girls would rather swim. And when they were asked whose company they liked best, the answers proved that 87 per cent of the boys like their own company and 59 per cent of the girls preferred girls—and at that we rather doubt the complete honesty of the feeble majority.

Cultural Education for Children A series of conferences is being sponsored by Junior Programs, Inc., to promote discussion of the existing status of cultural education for children. With the object of formulating new methods and approaches for teaching appreciation of music, drama and the arts among American school children, educators from various typical school situations are being invited to participate. Conferences have already been held at Mansfield, Ohio, and Fairmount, West Virginia. The next is scheduled for February 15, at Binghamton, New York, with plans still under way for other localities.

Social Hygiene of the Family A regional Conference on Social Hygiene, held in New York City, February 3, under the auspices of the Social Hygiene Committee, was sponsored by some fifty-seven public and private

agencies interested in health and family welfare, among them the Child Study Association of America. The program, which covered a wide range of medical and social aspects of the problem, included two sessions on topics closely related to family life: *Family Relations and Sex Complications*, and *Youth Grows Up—Preparation for Adulthood and Marriage*, the first presided over by Mr. Bailey B. Burritt, the second by Professor Joseph K. Folsom. Among the speakers for these sessions were Rev. Leland Foster Wood, Dr. Valeria Parker, Dr. William H. Cary, Dr. Caroline B. Zachry, Professor Helen Judy Bond, and Dr. Benjamin C. Gruenberg. Dr. Zachry presented education for marriage and family life as a long-term job of educating young people for sound emotional development. Dr. Gruenberg pointed out the futility of mere information as an approach to the problem of venereal disease prevention, emphasizing that youth must be helped to find real values in responsible rather than casual relationships.

MANNERS REVEAL THE MAN

(Continued from page 140)

infant as to food and excretory habits really creates manners by and through the reaction of the growing organism to those who control it. It is the child's early reactions to those in authority and the way he is handled at this time which to a certain extent color the development of those practices which we call manners. The extent to which these practices remain in a rather secondary relationship to the personality rather than in a dominant one will determine good or bad manners. Good manners are manners which are natural, and for that reason comfortably automatic. Bad manners are practices which require a constant strain in their application. In the first instance nothing but good can come of it; in the second instance the inherent uncontrollable and true character trends inevitably erupt destructively.

We must by all means have manners. We need them, we emphatically do, in order to function. I cannot conceive of life without restraint. When manners come in for criticism it is usually because they have been badly applied, and not because there is anything intrinsically wrong with them. But we must be singularly aware that manners can enslave as well as release. And that delicate point where manners do the one rather than the other will be determined differently by each individual in terms of the individual's own sense of security.

In the Magazines

Manners and Behaviour. By Dr. Ursula Cox. *Home and School*, November, 1937.

All children need control. They are miserable and insecure without it. But much of the deliberate training that children receive is useless and even defeats its own ends by making them self-conscious and fearful or unfriendly. Training for manners is typical. In their attempts to inculcate good manners, mothers often destroy the ease and absence of self-consciousness that are essential to them. Good manners based on friendliness and consideration for other people are more important than mere conventional politeness. Can the child be trained for both kinds of politeness? "By example, nearly always; by precept, very rarely; by constant correction and nagging, never."

Etiquette for Juniors. By Beatrice Pierce. *Parents' Magazine*, January, 1938.

Adolescents are usually concerned over conformity and welcome instruction in the niceties of etiquette. There are books specially written for children of this age which are useful and parents can help by discussion of the reasons behind the rules. Parents can save the young people needless embarrassment and awkwardness and can also lead them beyond their exaggerated respect for correctness per se to "an appreciation of the essential common sense and kindness from which most of the rules of etiquette have grown."

Anger in Young Children. By Florence L. Goodenough. *National Parent-Teacher*, January, 1938.

While there are undoubtedly constitutional differences in irritability, differences in environment and management affect the child's temper markedly. Anger is the natural response to frustration. It is possible to set the stage for the young child so that frustration is reduced to a minimum. One must also watch health as a cause of irritability. Minor digestive upsets, colds and hunger markedly increase the child's temper outbursts.

Is All Quarreling Bad? By Bryant Drake. *National Parent-Teacher*, January, 1938.

Answers a previous article on quarreling, "They Quarrel All the Time," which appeared in the September, 1937, issue. Dorothy Blake, author of the

first article, contrasted a home in which the children quarreled constantly with one in which no open quarreling was permitted. Mr. Drake questions the desirability of stopping quarreling between children in this way. Peace maintained on the good-manners level often leaves serious discord beneath the surface, which is apparent in adult relationships as well as among children. The child must learn to fight for his beliefs and for his rights. The best men learn eventually to fight with good temper, but flight from conflict is a poor preparation for living.

On Their Own—An Experiment in Self-Management. By Gladys N. Ludwig. *Childhood Education*, November, 1937.

Reports the results when a group of thirty nursery school children were left without apparent adult supervision for fifteen-minute periods on twenty different days. The teachers were close at hand in case of need and watching carefully—but unseen by the children. It was felt that there were specific values in this procedure which gave the children practice in solving problems without aid and provided the teachers with new insight into the basic personalities of their charges.

What School Should Mean to Children. By William H. Bristow. *National Parent-Teacher*, January, 1938.

Progressive education ideals in terms of development of personality and adjustment to society are outlined, with illustrations from current school practice.

Early Evidences of Individuality in the Human Infant. By Arnold Gesell. *Scientific Monthly*, September, 1937.

A study through cinema records of the individual behavior of five normal children during their first year, compared with data on these same children at the age of five. The findings strongly indicate that certain fundamental traits of individuality, whatever their origin, exist early, persist late and assert themselves under varying environmental conditions. This does not mean environment is not important, but that it can only operate subject to basic constitutional characteristics.

The Tyranny of Words. By Stuart Chase. *Harper's Magazine*, November, 1937.

Analyzes the use of words as labels and suggests that the two besetting sins of language are the identification of *words* with *things*, and the misuse of abstract words. Through a number of telling examples the author shows how such abstract words as Fascism, Communism, Government, Private Property or Supreme Court, are personified to become "burning, fighting realities." When people can agree on the thing to which their words refer, minds meet; the communication line is clear. The loftier the abstractions, philosophical, political or whatever, the less people can know what is really being said. Two subsequent articles will discuss word-trouble among the economists and the statesmen.

"What, Reading Aloud!" By May Hill Arbutnot. *Childhood Education*, November, 1937.

Has too much emphasis been placed upon silent reading? Have we planned children's literary fare too much in terms of the stories they are capable of reading on their own? If so, the results may cause an impoverishment in language growth and development. Two remedies are suggested.

Organizing the Primary School. By Robert Hill Lane. *Childhood Education*, November, 1937.

An illuminating experiment conducted in nine Los Angeles schools during the past three years, directed toward formulating a type of school organization which will lend itself to the continuous growth of children. Class groups were gathered on the basis of social maturity.

Parents Then and Now. By Sidonie M. Gruenberg. *Parents' Magazine*, January, 1938.

As we examine the early literature of parent education and the early records of study groups, we find that parents' questions deal with essentially the same problems from generation to generation. But new attitudes have developed in questioner and teacher alike. We are more concerned with motives and attitudes, less ready to depend on dogmatic prescriptions. Parents today are more ready to consider "what their questions mean," to face honestly their children's attitudes and their own.

Keep the Public Schools Public. By Paul F. Douglas. *The Social Frontier*, November, 1937.

A timely and well-documented examination of the relation of the American public school to religious education—stressing the current activity in this field due to the Protestant insistence upon the development of the weekday program and the Catholic insistence upon state aid for parochial schools.

Light in the Home. By Edward Jackson. *Hygeia*, January, 1938.

A plea for more satisfactory lighting in the home, suggesting the essential rules of placement, intensity, and diffusion.

Emotional and Biological Factors Involved in Learning Processes. By Edward Liss, M.D. *American Journal of Orthopsychiatry*, October, 1937.

A view of learning which stresses the importance of emotional factors. Dr. Liss sees the learning process as symbolizing to the child the original biological processes of food-taking and excretion. To the child, to learn is to take in and then give out again. But the pattern of give and take is determined by the way in which the child works out his loving and hostile impulses toward his parents and brothers and sisters. The learning process, then, must supply gratifications to make up to the child for the biological satisfaction he has relinquished, and is dependent to some extent upon how successfully he has solved his relationships to his parents and brothers and sisters.

Parents Call It Mulishness. By Frank Howard Richardson. *Hygeia*, January, 1938.

Negativism plays a vital role in the development of the dependent child into the independent adult. We consider a well-disciplined adult one who has a mind and will of his own but we consider a well-disciplined child the opposite. We cannot wait until adolescence to develop independence but must begin with the very young child to allow him to decide some matters for himself, gradually increasing these opportunities. The child whose negativism is not constantly aroused to combat unnecessary parental opposition has still plenty of opportunity for using negativism legitimately. It needs to be understood and handled carefully and intelligently—it is not *all* bad. "It is just a necessary and natural part of the difficult business of growing up."

Manners of the Moment

These excerpts from the forthcoming book Manners of the Moment by Jean are printed with the kind permission of the publishers, Thomas Y. Crowell Company.

THERE'S one sentence children loathe. At least I loathed it when I was young. Yet almost every adult who stays with a child one day starts using it. It's the sentence that begins, "Don't you want to" and may end with anything from "get my knitting" to "mow the lawn."

If it would only go something like this . . . "don't you want to run down to the corner and get yourself an ice-cream cone?" . . . it would be all right. But it never does go like that. It always includes some dull drudgery. Anybody ought to know that a boy with a baseball glove on one hand, and a bat in the other doesn't *want* to run upstairs for Auntie's pocketbook. And anyone ought to be able to tell that a little girl who is comfortably ensconced in a chair with a book doesn't *want* to go down to the store for a can of tomato juice.

Adults would show more cleverness if they would say instead "I would like you to get my pocketbook for me, because I have to stay here and see that the coffee doesn't boil over. Will you please?" A child would see the sense to that. This business of "don't you want to" . . . it's just a lot of weasle words.

If you are spending the night you may find the early rising child a problem. Ever since I grew old enough to like to sleep late, it seems to me I have been contending with little tots who are young enough to like to get up early. "Are you awake yet, Auntie?" they whisper in my ears as the sun starts peeping in at the windowsill. "Mama told me not to talk to you until you were awake. So are you awake yet?" Well, you might as well be. Obviously Mama has done her part, so you'll just have to give up. Or else hide under the bed the night before.

In movie houses mothers are often too sensitive about their children. To the outsider, a fretting mother is much more distracting than a child who is shouting admonitions to the hero. At least the child is keeping his mind on the show, which is more than the mother is doing.

When children get into their teens they begin to demand a pretty high standard of behavior from their

parents and their parents' friends. One girl in her teens tells me that there is nothing more painful to her than watching her elders act up. When her father gets to twirling around the living room rug with her aunt's hat on his head, she could just die. And when her mother starts showing off how well she has learned to do the shag, the daughter has to go out to the garage and pound nails before she can control herself.

It seems a shame for the elders to have to curb their high spirits, but teen-age children are funny. Probably while they are around, parents and their friends should try to uphold the honor of their parental generation. It's the easiest way out.

The teen-age should, in reciprocation, give the adults a break, though. They don't need to bellow swing tunes all over the house when parents want to read their papers. They might save that for Saturday mornings.

And they really should use a bit of discretion. They don't need to treat all adults over thirty as though they were crippled and had creaking joints. Until I start leaning on a cane, I don't want youngsters helping me up and down stairs, thanks. If a teen-age person ever starts handling me as though I were eighty, I'll feel absolutely justified in treating him as though he were six. I'll paddle him.

MANNERS AND THE NORMAL CHILD

(Continued from page 137)

examining the rule to see whether it is really in conformity with the current manners of the community.

But, if we do all these things, if we do our best, and even bring a sense of humor to bear on the problem, and still find rebelliousness, we should remember that an unhappy child often finds recourse in bad manners. Constant rebellion suggests some hidden cause of friction which should be discovered. In this case the bad manners are the symptom, not the malady to be cured.

AGES AND STAGES

(Continued from page 147)

Remember the goldfish?

Has no hands.

No.

Has no feet.

No.

Remember the goldfish?

Has no hands!

Remember the goldfish?

Has no hands.

This is play of language. It is design in sounds just as some of these exhibits of block building are designs in blocks. It is art, not mere communication. And do you notice how direct these observations are? Children report what they see. As they rise in an elevator they say, "Now the floors are going up!" A three-year-old (my own) had moved into a new house and had been playing on the roof in the sun. When he returned after supper, the sun had set. At least that is the drab memory way a grown-up would have reported the situation. Not so my three-year-old. He told what he saw. He looked out and murmured, "The big shadow is all around." That, too, is art. To describe accurately what your senses record.

Here, then, we have strange little beings—strange to us grown-ups, just as we are strange to them—growing through stages, laboriously localizing their sensations and their emotional expressions, laboriously discovering themselves, then others, becoming a member of a group; laboriously experimenting with things, learning their own bodies, their own daily

personal habits, the moving things around them, the workers who make things go. Constantly experiencing (intake), constantly ordering their experiences and constantly giving back their experiences gloriously transmuted through their peerless imaginations (outgo). What rôle shall we grown-ups, we parents, play in this growth? How make this growth proceed easily and naturally through its various stages?

Certainly we cannot keep "hands off" entirely, though we are sometimes told to. Certainly we must see that our small children have a laboratory to experiment in and tools to play with. Children cannot provide these things for themselves. We are their only hope for educational learning. But it is equally true that we must let children perform their own experiments, play out their own versions of their experiences. Our rôle is not merely to entertain them. Our rôle is not to use them for our own entertainment. Our rôle is not merely to instruct them. Let them see and hear through their own eyes and ears without forever interpreting, explaining and pointing out our observations. Provide them with a setting suitable for learning and then let them learn. It's not an easy rôle. Children are not easy. But neither is it an impossible rôle. And, I take it, we all of us enjoy this rôle because we enjoy our children.

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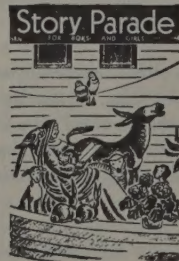
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